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THE DOCTRINE OF THE
MYSTICAL BODY
OF CHRIST

According to the Principles of the Theology of St. Thomas

TRANSLATED FROM THE FRENCH OF ABBÉ ANGER
BY
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To
THE SACRED HEART OF CHRIST
THE PRIEST

King and Magnet of all hearts
Source of Divine Life
of Light and of Love
for all members of the Mystical Body

Glory to the Father,
Glory to Christ of Whom
We, through the Virgin,
Are members and branches;
Glory to the Holy Ghost, the Paraclete
Amen.

We make this doxology, all but liturgical, a motto for the present volume. It chants the whole plan of divine glory and divine love. It makes almost visible how poor, sinful humankind, gathered together and restored in Christ, the Son of the Virgin Mary, is enveloped, enclosed within the very love of the Most Holy Trinity Itself.

TRANSLATOR'S PREFACE

ONE of the most providential acts of our age was the pronouncement issued by the late Holy Father, Pius X, on frequent Holy Communion. That decree brought home to the faithful how Christ may be, and should be, more and more completely the life of the Christian. The fullness of supernatural life, Christian perfection, is not only open to, but is incumbent upon all. The individual must eagerly and earnestly perfect himself: yet this perfecting of self is not an unrelated, but a social act. The individual is not alone, he is a member of Christ and of Christ's kingdom. Both the extent and the field of his individual Christian perfection are, in a way, unlimited, for what he thinks and does affects for good or ill the entire society of his fellows.

The decree on Frequent Communion was followed, one might say inevitably, by the establishment, by His Holiness Pope Pius XI, of the Feast of Christ the King, which emphasized again the truth that we have a common Life, a common Nourishment; that we are knit to one another more closely than words can describe because we are all one in Christ, and Christ is all in all, the Saviour, the One Man Who has incorporated all men and all creation into Himself. Christ is, in His Humanity, for us as well as for Himself the King of Glory.

These truths are not new. St. Paul was the appointed apostle to declare them to the world. They have ever been, they ever will be, the fundamental truths of Christian living, both for the individual and for the nations. But it is most blessed that the Vicars of Christ should recall them to an age that had in a measure forgotten them; that needs them now so much for its healing, its guidance and its happiness.

The re-statement of these truths comes at a time when the world itself and the nations of the world are being physically knit together more closely. The radio, the aeroplane, are shortening both space and time. The economic condition of one people is seen to be interwoven with the economic conditions of all peoples. These material facts are bringing home, to all those who feel that the welfare of man is the supreme question, that the truth of human brotherhood outweighs the prejudice and the selfishness of nationalism. The world is in revolt. The revolt may in part be the result of old bitternesses and traditional rivalries, but it is also the revolt against a social and political system that had its birth in other than Christian truth. As the world grows closer together, as barriers are broken down, as men realize in that lesser but nevertheless also true sense that there is neither Jew nor Greek, neither bond nor free, so will the need be seen more clearly of those fundamental, stabilizing truths that alone guard justice, show mercy, and both declare and prove this reality of the brotherhood and the equality of all men.

Side by side with this drawing together of peoples, there is outside the Catholic Church the bankruptcy of religious and moral teaching. The systems that retained something of Christian truth are surrendering to secularism. No church except the Catholic Church ventures to speak with authority. No church except the Catholic Church maintains, enforces a definite moral code.

But the truth of human brotherhood, of justice to every man, of justice among nations and to the peoples of every nation is ultimately a spiritual truth. To say it is a spiritual truth means that it is not dependent upon a legislative body, nor upon human law. It is to say that it is above human law and something which human law must respect, provide for, and support.

The world will inevitably look for the foundation that will support

this right, that will prove it to be a right; the world will inevitably look for the power that can give forth that truth to the world and win the acceptance of it so that it will be a practical truth guiding the lives of individuals, of nations, of the whole society of humankind.

That the Catholic Church is such a power is known of all her children. Indeed, her light, her fidelity to this trust have marked her as both loved and hated through the long struggle of the centuries. But how and why she is this power is not so well known. Since she possesses the riches of the wisdom and of the love of God: since she explains, harmonizes, unifies every part of life, individual and social, the knowledge of her power and of her mission requires thoughtful study and consideration. Such study is needed even if we are to explain to ourselves or to others how any of the problems of today are to be met; how the saving grace and knowledge of Christ may be brought to men.

The present book is not light reading. Yet we venture to say it is not heavy reading. The author has a way of making deep, enduring truths very plain, and then, somewhat after the manner of St. Paul, of lifting us in comfort, consolation and strength to the conclusions, the fruits of such truths.

One must not allow himself to be held back by the word "mystical." Almost invariably we associate this word with mystery, or with the exalted state of certain spiritually favored ones to which we cannot aspire; or with a region of unreality. What we want, we say, is the reality, the actual. The reader will find the reality and the actual here in its fullness. Mystical is not the unreal, but the real. In order to speak of all the citizens of the United States at once, we say "the body of the American people." No one ever saw that body, or touched it, or heard it. It is not a visible, physical body as is our individual human body. It is a mystical body, something we do not see; it is very real; we are all part of it; and if we call it mystical, we do not mean thereby to say it is mysterious, but that it is a body in a different sense from the actual, particular, physical human body.

We all know the Catholic Church is one and universal. To describe

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that reality, we speak of the Mystical Body of the Church. How that unique Body is constituted, how Christ is the Source of all its life, this book explains.

The volume will give the reader wider and deeper knowledge of and greater love for the Church.

It will intensify his own sense of personal responsibility and unfold the personal perfection which he should seek and to which he can happily attain. It will bring home the corporate glory of the Church in herself and throughout the world, and the world to come, the inheritance which should make every one of us most mindful of the Faith, most mindful of the things of the Faith. For our holy Faith is of such integrity in itself that it merits the fullness of our consecrated service. In itself, for itself, of itself, it more than deserves all our study, all our devotion. Not in defense primarily, but in active love, exposition, living, do we best serve that Faith. Christ, our King, in Whom we live, is all in all.

We have the opportunity, the blessed apostolic mission of manifesting Christ and His Church—and, as this book shows, the Church is Christ in His fullness—to our world of today. We cannot by our very nature as Catholics do that separately or apart from our fellow Catholics. In the unity of Christ, all as one with and in Him, must we work together, and in every channel of human activity, to promote His glory among men. This, like the second commandment, is the second lesson of this book, and it also is even as the first.

JOHN J. BURKE, C.S.P.

Feast of the Annunciation, 1931,
WASHINGTON, D. C.

INTRODUCTION

THE Mystical Body of Christ is one, living reality, born of the Redemption wrought for us by the Incarnate Word. It is that Society formed of Christ and the Church, of which One is the Head, the other, the Body; One the bridegroom, the other the bride.[1] This doctrine of the Mystical Body which we propose to study in the footsteps of St. Thomas is not the result of elaborate exposition. "It is impossible to trace its gradual development; it has no history."[2]

In the writings of St. Paul it holds a most high place; indeed, one may say that everything in St. Paul radiates from it. We might cite copious texts that refer to it, and which without its light lack their full meaning. We might refer to the very frequent use of such expressions as "in Christ," "in Christ Jesus," texts the ordinary sense of which tells the relations of the faithful with Christ and of the faithful with one another.[3] Such texts declare that we are crucified with Christ, we are plunged into death with Him, dead with Him, buried with Him in Baptism, risen with Him.[4] They speak of us as clothed with Christ, freed from the bonds of the old Adam by Baptism and united to Jesus, in Whom all Christians are not the one thing, but are made as one person with Christ,[5] all with Christ forming the one Mystical Christ. Besides such texts are numerous passages wherein this doctrine is explicitly affirmed and oftentimes considerably developed.

Thus, in the First Epistle to the Corinthians our bodies are called the members of Christ (vi. 15). The bread we eat, the wine we drink in the celebration of the Eucharist are a sharing in the body and the blood of Jesus Christ, and all who thus feast are thereby made the one body (xi. 3).

"St. Paul does not emphasize at length his statement. He draws from it immediately most practical moral lessons: the statement itself being evidently a truth with which his audience is already familiar."[6] Chapters XII, XIII and XIV (1 Cor.) might well be termed a summary of Christian sociology, founded upon the union of the faithful in one sole body, the Mystical Body of Christ. Therein the doctrine of the Mystical Body is clearly expressed (xii. 12, 13, 27), illustrated at length by a comparison with the human body (12, 14-26). The soul of that Mystical Body, the vital principle animating all its members, vivifying and making specific their acts and their functions is the Holy Spirit (xii, 3-11, 28-30). The bond uniting all the members is charity (xiii. 13). Thence flow the diverse duties of Christians, one to another. Everything that is received ought to be looked upon in relation to its social usefulness for the entire Body. Even the gifts of the Holy Ghost are subordinated to the common good, to the upbuilding of the whole (xii. 13 and 14).

The Epistle to the Romans is equally rich in passages relative to our study. Christ has been substituted instead of Adam as the Head of humanity. If in Adam we find sin, death, and concupiscence effective unto evil; in Christ we find justification, life, the Divine Spirit Who directs our souls towards the good (v., vi. and viii.). Once united to Christ Jesus by Baptism, and made children of God, we are associated in the mysteries of His life, of His Passion, of His death, of His Resurrection, of His glory in heaven (vi. 3-11, 8, 14-17).

Christ is the olive tree upon which it is necessary to be grafted in order to share the rich nourishment of the root, "partaker of the root and of the fatness of the olive tree"[7] (xi. 17). The wild branches of the olive tree, the Gentiles, are called to profit by this abundant nourishment. If the natural branches, the Jews, have been broken off, they may be grafted anew through the divine mercy (xi. 17-24).

Then, using as a basis this same principle of the Mystical Body, which he has recalled to his hearers in a few words (xii. 4-5), the Apostle makes the same moral applications which we have seen developed in the First Epistle to the Corinthians (Rom. xii.).

Nor is this all. The doctrine of the Mystical Body, showing the preeminence of Christ over every creature, is the main subject of the Epistle to the Colossians. The dominant, almost the sole thought in the Epistle to the Ephesians is the union of the faithful with Christ and in Christ, as members of the Mystical Body. In this epistle, which "observes the regular trend of a dogmatic treatise," all the elements of the doctrine already treated singly, here meet, but they are coordinated and frequently developed.

The mystery of the restoration of all things in Christ, which it was St. Paul's special mission to preach (Eph. i. 3-12; iii. 1-12; vi. 19-20; Col. iv. 3-4), is that God has given us Christ as the Head of the Church which is Christ's Body and Christ's fullness (Eph. i. 20-23; Col. i. 18). In Christ and with Christ God has given us life, has raised us up and made us to sit in heaven (Eph. ii. 4-7; Col. ii. 12-13, 20; iii. 1-4). In Christ Jews and Gentiles are made one sole people, one only body (Eph. ii. 12-18; iii. 1-13; Col. iii. 10-11); they in Christ are made "concorporeal" (Eph. iii. 6).

Thus is begotten a great reality, a supreme ideal which is obligatory alike, with the fixed differences of special offices, upon all the members of Christ, an ideal which is a standard of social as well as of individual perfection (Eph. iv. and v., Col. ii. 19-20 and iii.).

Another comparison, found in the First Epistle to the Corinthians (iii. 9-17), may be joined to that of the comparison of the human body. It is that of the edifice made up of the faithful, "rooted and founded in charity"; built "upon the foundation of the Apostles and prophets. Jesus Christ Himself, being the Chief Cornerstone" . . . "in Whom you also are built into an habitation of God in the Spirit" (1 Cor. iii. 9-17; Eph. iii. 17; ii. 19-22; 1 Pet. ii. 4-8).

The two comparisons intertwine. The Church is a body, the Church is a building; the body grows, the edifice is built up, and by inference the body is built up,[8] "for the building up of the body of Christ" (Eph. iv. 12). The Holy Spirit in this society is the seal of union with Christ (Eph. i. 13), the pledge of a heavenly inheritance, the Guest Whom we ought not to grieve[9] (Eph. i. 14; iv. 30; 1 Thess. iv. 8).

Therein the Holy Spirit is the power of God strengthening man (Eph. iii. 16), the binding power of the edifice (*Ib.* ii. 22). Finally, a still further symbol illustrates under a different aspect the relations of Christ and the Church. Christ is the Bridegroom, the Church is the Bride (*Ib.* v. 22-32). That union presents a sublime example to the society of the family—an example of devotion, of fidelity, of holiness.

This conception of our relations with Christ and among ourselves is then set forth in detail by St. Paul. The same conception is not at all strange to St. John, although his exposition is less clean-cut, less precise; moreover, it lacks the most apt comparison of the human body. But the fundamental idea of this doctrine—Jesus Christ in us and we in Him, Jesus Christ one with us and we one with Him, and, consequently, our mutual union one with another in Christ—is stated by St. John in many places and often developed at length. A brief analysis of more salient passages will prove the truth of this assertion.

The Father has given His Son power over all flesh that the Son may give to all superabundant life (John x. 10-28; xvii. 2). For the Son is the Resurrection and the life (*Ib.* i. 4; xi. 25; xiv. 6; 1 John i. 2; v. 11, 12) and of His fullness we receive grace (John i. 16). This influence of life is not exercised solely from without. Christ Jesus is not simply a wonder-worker Whose all-powerful words raise up bodies or souls. He gives life. He restores life by transmitting His own life: from Christ it passes to the faithful even as the sap passes through the trunk to the branches (*Ib.* xv. 1-8; vi. 48-58). By this sharing in the life of Christ, by this intaking of the nourishment divine, we are sanctified, we are beloved by God, Who comes to dwell in us (*Ib.* xvii. 19; xv. 9, 10; xiv. 20-23). We are one, one with one another, and so intimately that our unity imitates the unity which reigns in the bosom of the Blessed Trinity (*Ib.* xvii. 11, 21-22). We are united, rather we are one with the Father and the Son (*Ib.* xvii. 22-24), one above all with Christ, Who unites us to the Father (*Ib.* xvii. 21-23), one with the Holy Spirit—Gift of the Father and the Son dwelling in us, the Paraclete teaching us all truth that He has received from the Incarnate Word (*Ib.* xiv. 16, 17, 26; xvi. 13, 15). Jesus Christ asks in fact that the love whereby the Father has loved Him (and this love is a Person—the Holy Spirit) be in us as it is in Him (*Ib.* xvii. 26). To this unity all men are called, provided they will believe (*Ib.* xvii. 2, 8, 20). This unity is conquering, is its own evidence (*Ib.* xvii. 21, 23); this unity assures us eternal salvation (*Ib.* xvii. 24). Recalling these passages, we may read what is written in St. John's First Epistle concerning the fellowship which is ours with the Father and the Son (i. 3, 7), with the Holy Spirit (iii. 24; iv. 13). We may read also the numerous verses that speak of God in us and dwelling in us, of ourselves in God and dwelling in God (ii. 5); and it concludes with the words, unintelligible except for the doctrine of the Mystical Body, "that we may know the true God and may be in His true Son" (v. 20).

How does Jesus Christ communicate this unifying life? Through the Holy Eucharist, as He Himself teaches in the sixth chapter of St. John. Later we shall dwell at length on the subject. The Body and the Blood of Jesus Christ merited on the Cross life for us. Jesus Christ transmits that life through the Holy Eucharist. St. John does not employ the comparison of the human body, but he uses another figure which also gives a concrete illustration of his teaching, a figure which may be joined with that of the olive tree in the Epistle to the Romans. It is the allegory of the vine (John xv. 1-8). "The vine and the branches live of the same life, feed upon the same sap, work together for the bearing of the same fruits. They form one sole being. Their action is one. This manifestly is a union the same as that described concerning the Mystical Body by St. Paul. The language used to describe the one and the other figure is practically identical. The body takes the place of the vine; the members, of the branches."[10]

A doctrine of such importance as this is in the New Testament, a doctrine so rich in its moral applications, could not but attract the attention of the Fathers and be the subject of ample development. The citations we shall make, both to show clearly the thought of St. Thomas and to prove that he is in harmony with the tradition of the first centuries, are but a light sheaf gathered from the vast harvest yielded by the patristic field. Four of the most celebrated of the Fathers who loved to take their inspiration from the doctrine of the Mystical Body give their special contributions. Those four are: St. Cyprian, the doctor of the unity of the Church; St. John Chrysostom, who is known as prince among the interpreters of St. Paul; St. Augustine, the favorite master of St. Thomas, whose work, interpenetrated by the doctrine which we are to study, supplies abundant material for every detailed part of that study; and St. Cyril of Alexandria, the great doctor of the supernatural life, who, in his commentary on the Gospel of St. John, eloquently describes the mysteries of grace conferred by the Incarnate Word, and, more emphatically than any other, the Holy Eucharist as a necessary means of sharing in the life of grace and of being incorporated into Christ.

St. Thomas was well nourished by his constant reading of the Fathers. He was a devoted disciple of St. Augustine. He was thoroughly familiar with St. Paul and St. John, on both of whom he commented in detail. In the building of his whole theological structure, St. Thomas took great care never to lose sight of the doctrine of the Mystical Body. Taking his work as a whole, particularly its most finished, maturest part, the *Summa Theologica,* one finds the Christian doctrine in all its purity set forth with precision and in such right sense that in many instances the Council of Trent had but to confirm the doctrine and the exposition. In that vast synthesis of revealed mysteries there is one master idea, one center to which all other lights converge, one common idea which shines forth everywhere, on all the different parts of dogma, which is as a guiding thread, which

gives to the system unity, cohesion and, as it were, life. All these separate rays of truth emanate, spring from a common light, a center which we find by following them, and from which we are able to view their infinite variety, as we gaze upon the whole. This central idea, this unifying viewpoint, this common source, in the theology of St. Thomas is the doctrine of the Mystical Body.

St. Thomas' Prologue to his commentary on all the epistles of St. Paul clearly points to this.

St. Thomas declares the entire doctrine of these epistles has as its subject the grace of Christ. The subject may be considered under three different aspects: first, in the Head Itself, that is to say, in Christ, as is described in the Epistle to the Hebrews; secondly, in the principal members of the Mystical Body, whereof one may read in the Pastoral epistles; thirdly, in the Mystical Body, which is the Church itself, as the Apostle describes it in his epistles addressed to the Gentiles. This last group in its turn is subdivided, as grace in itself is studied, either in the sacraments which confer it, or in the effect of unity which it produces in the Church.[11] The fact that, in the eyes of St. Thomas, the doctrine of the Mystical Body sums up and unifies the theology of St. Paul, evidences more than a presumption in favor of our assertion that the doctrine of the Mystical Body of Christ dominates and unifies everything in the work of the Angelic Doctor. It is the center of that work, and all that follows in this volume will be a detailed proof thereof.

Our study proceeds in simple, logical order. The Divine Word sees the lamentable state of humanity, at enmity with God, turned away from its final end, the slave of Satan its conqueror in the earthly paradise, the slave of concupiscence and of sin: such is the race of Adam. Now the justice of the Creator requires, if heaven is to be reopened to man and God's friendship restored to him, a reparation adequate, rigorously complete. But no creature however perfect or holy could offer such equal satisfaction. Still more radically powerless is the blood of goats and of bulls. "It is impossible that with the blood of oxen and goats sin should be taken away" (Heb. x. 4).

Then the Son of God, moved by compassion, spoke: "Father, Thou wishest no more of victims and oblations. Thou hast fashioned a body for Me. The holocausts for sin displease Thee. Behold Me, I will fulfill Thy will; I will be the Victim for humanity" (cf. Heb. x. 5-9).

And the unique sacrifice of the Body of Jesus Christ, willed by the Father, has sanctified us. "In the which will, we are sanctified by the oblation of the Body of Jesus Christ once" (*Ib.* x. 5-10).

The first part, therefore, treats of the Incarnation, the Redemption, the grace and justification which it effects.

The second part considers how the Incarnation, the life, the Passion of Christ became profitable to us: How His merits become our own and how they are communicated to us. How grace comes to regenerate and to renew the soul. How our incorporation into Christ, the one Source of salvation, is effected. How the life of Christ in us grows stronger, is nourished, is renewed if it dies, perpetuates itself through the ages, and leads to eternal happiness.

The Church, the society born of the Blood of Christ and animated by His life; the Church, with its sacred hierarchy, the depositary of the plenitude of the doctrinal, the priestly, the kingly power of Christ. The Church with its hierarchy epitomized in the Episcopal College, itself headed by the Pope, a veritable sacrament (that is to say, a visible, efficacious sign) of the unity of the Church and the visible representative of Christ the Head. The Church, the liturgical society of sacrifice and of praise. The Church with its communion of saints, inexhaustible treasury of sanctification, of propitiation, of expiation and of intercession. The Church, with unity and charity coordinating and vivifying the entire Body. The Church, both Spouse and Body of Christ, Whom she continues. The Church of whom Mary is the Mother as she is the Mother of Jesus. Such is the work here below of Christ the Head. It is the subject of the third part.

And then the fourth part. After the battle, the crown. After the Church militant, the Church triumphant; that is to say, all the redeemed of Calvary who have passed from this land of trial, living members of Christ, and who form with the Word made Flesh one,

sole glorified Mystical Body. In the fullness of their regenerated human nature, through an ultimate flowering of their incorporation in Christ, they enjoy the blessedness of their Head and the contemplation of the divine essence. Such for the world beyond is the definite crowning of the work of Our Saviour: the supreme fulfillment of the eternal plan and of divine predestination in Christ.

In the eyes of some—indeed, the objection has been already made—the first two parts seem to be superfluous. They say the Mystical Body is the Church. Why not simply state that? Why a long digression on Christ, on the Incarnation, and on the Redemption?

Our answer is given fully in the parts questioned. For the moment we shall content ourselves with saying that what we say of the Mystical Body of Christ is what St. Thomas says of the Church.

The expression "the Mystical Body of Christ" may be taken in two ways. It may signify simply the body which is united to Christ as the Head: in this case one views the Church alone, without Christ the Head; or it may signify both the Head and the members, and then it includes Christ the Head and all the members who make up the Church. Why in this work do we habitually give to the expression "the Mystical Body of Christ" this latter extension? Because St. Thomas and the Fathers many times use it in that sense; also, because it is repugnant to us to speak of a decapitated body; and, finally, because it is impossible to understand the Church without studying its Head. Even supposing that physiology does not grant to the head that entire importance which St. Paul attributes to it with regard to the human body (Col. ii. 19; Eph. iv. 15, 16), nevertheless it is true that the office of Christ with regard to the Church has just such importance and amplitude. So true is this that nothing of the Church is explicable without Christ, without His work as Redeemer which He consummated on Calvary, without His office of Sanctifier which He exercises and continues in the sacraments throughout the ages.

Christ in the Mystical Body is not simply an important and capital part thereof, a superior and indispensable member. He is all: and without Him all the rest is unintelligible. "Christ is all and in all"

(Col. iii. 11). "Christ may not properly be called a 'member,' for member means a particular part. In Christ the spiritual good is not divided: it is one and integral. Christ is therefore the entire good which the Church possesses. None is greater than He: there is none other than He."

ANGERS, June, 1910.

The above date shows that this work was not written yesterday. As a matter of fact, the major part of it was presented in 1910 as a thesis for the doctorate to the faculty of theology of the University of Angers. His Eminence Cardinal Charost, then Vicar General of Rennes, who presided at the defense of this thesis, thought that the work would render real service in the seminaries, whose students, particularly those in their final year, would gain much by reviewing again, in a synthetic way—a way inspired by the Holy Spirit Himself—those dogmatic truths which up to that time they had studied separately and apart one from the other. The comparative relation of these truths revealed in a living synthesis such as this of the Mystical Body gives them new brilliancy and attractiveness.

Only one hundred and fifty copies were printed. None were sold. Yet the work did not remain in oblivion. It had a short history even before the day of its greater publicity. *L'Ami du Clergé,* which had spoken of it in 1911, asked in 1926 for its re-publication. Some[12] authors cited it as a source whence they had drawn guidance. Father Frey, Director of the French Seminary at Rome and a consultor of the Biblical Commission, wrote to Monsignor Legendre, dean of the Angers theological faculty: "I have at last come upon what I have dreamed of—a synthetical work on the Mystical Body of Christ. That doctrine has always seemed to me a capital one, not only for the explanation of St. John and the Pauline epistles, but also for theology, for asceticism. The work of l'Abbé Anger fully answers my most cherished desires."[13]

Father Voste, professor of the Collegio Angelico at Rome, in his learned commentary on the Epistle to the Ephesians, stated that he

read this present work "with fruit and with joy of soul"; therein he found clearly how "all the mysteries of the Redemption and of salvation center themselves in the union of the faithful in Christ," and he expressed the wish that "as soon as possible this work be published for the usefulness of theologians and for the edification of souls."

Many monastic houses and other Religious Communities have studied this work attentively and thoroughly. They have found therein light for their minds and effective means of rousing the fervor of their subjects. Requests from the countries of Europe and America, especially from Rome, Belgium and Canada, followed quickly upon that of Father Voste.

The author had hoped to be able to recast and develop his earlier work. He has hoped in vain. But he does not believe that he ought longer resist the urgent entreaties which so honor him.

The teaching offered in works of theology so called has not materially changed since 1910. It is true that since that time many works have appeared wholly informed by the doctrine of the Mystical Body. We may cite at least those of Dom Marmion, of Father Plus, of Father Gasque, of Father Duperray (Christ in the Christian Life according to St. Paul) and of Father Grimaud (*My Mass*). We would give a place apart to the *Mysterium Fidei* of Father de la Taille, one of our venerated professors of the Angers theological faculty. He graciously accorded us permission to use his lectures on the Holy Eucharist before their publication in his great work. Likewise, the extended circulation, so well deserved, of the commentaries of Dom Delatte on the Epistles of St. Paul, and many articles in reviews differing widely in character, are making this concept of our relations with Christ more and more familiar to many minds.

Nevertheless, we know no theological work treating in its ensemble the doctrine of the Mystical Body, showing it as the central, the source of light for the whole of theology. That field is not covered and our work duplicates none other.

If the doctrine of the Mystical Body returns again to wide favor, even if it becomes pre-eminent in particular circles, one might look for such an extended acceptance as has not been since the French school thereof in the seventeenth century. Such a wide re-acceptance of this doctrine would necessitate a careful understanding of it so that all vagueness, lack of precision, empty, high-sounding words, false sentimentalism or dubious mysticism would be avoided. More urgent than ever is it for us to know well how its solidity is built upon the very heart of Revelation, its central place among the truths on which it sheds light.

We regret not to have been able to recast, to reconsider in some measure at least, the entire work. We have retouched it in many places, and, above all, we have made many important additions. We would note principally: In the second part, Chapter IV, Article III, on the participation of all the faithful in the mystery of Holy Orders and Matrimony. In the third part, Chapter II, Article II, on the Divine Office and the Liturgical Year. Chapter III, on the Church as the Marian Society. Chapter V, on the moral principles of the Mystical Body. In the fourth part, Chapter III, on predestination in Christ; and, lastly, the general conclusion.

In closing this introduction to this work, which is after all but an outline, we express the hope that some great theologian will arise who will take up this theme, and treat it with the fullness, the loftiness of view, with the sacred learning, with the power and clarity of style, with the spiritual unction becoming a doctrine so elevated, so holy. For that doctrine tells the secret of God Himself with regard to our world and its Redemption by Jesus Christ, the Son of God and our Head.

RENNES, 1928.

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Vital union!

PART ONE

The Doctrine of the Mystical Body
and
Our Redemption by the Incarnate Word

PRELIMINARY CONSIDERATIONS

THE doctrine of the Mystical Body is most closely bound up with the doctrine of the Incarnation and the Redemption. The latter is the source and root of the former. If the Word be our Head, it is because He has taken a body and a soul like unto ours, capable of suffering and expiating, and which have actually suffered and expiated. On the other hand, as we shall see in the course of this work, the Mystical Body is naught else than the extension, the prolongation, of the Incarnation and the Redemption: in it all the effects and the fruits of the Redemption are summed up.

The Incarnation united the Word to human nature. "The Word is one with the Father by identity of nature: by His humanity we are united to Him and He is united to us. . . . Christ, the Word Incarnate, is the bond of union between the Divinity and the humanity, existing at the same time in both, in Himself like unto both, in spite of the vast distance between one and the other—God one with God the Father by the divine nature, Man one with men by a true human nature."[1]

"He is at the same time both God and Man, and, reuniting in Himself natures so different, He makes man the consort and the sharer of the divine nature. . . . The mystery of Christ is the prelude and the means of our participation in the Holy Spirit and of our union with God. For the divine plan calls for our union with God and with one another—that is to say, God with us and we with one another, in spite of the distinctions of bodies and souls, we make but one."[2] This plan Christ the Word Incarnate realized.[3]

The Mystical Body is the end of the Incarnation; it is also the end of the Redemption. Jesus Christ died to take away all obstacles separating man from God, and to be able to incorporate us into Himself. His death profits us not unless that incorporation be effected. Redemption was achieved in order to make possible the structure of the Mystical Body, and the condition on which its fruits may be made useful to one is that he enter into that Body. Redemption, in the sacrifice of Calvary, was by way of substitution. God made His Son responsible for all our iniquities. Jesus Christ bore the burden of our sins. He was stricken for our crimes; He died in our place.

But that is not all that the Redemption reveals. The justice of God is met. The divine mercy is assured to us. Infinite treasuries of merit are open to all men. There is no crime that may not be washed away in the waters flowing down from Calvary. All humanity possesses now that which will save it.

But it is still necessary that the fruits of this Redemption come to the individual soul; that to every individual in a particular way be applied its purifying power. How is this done? How does a soul, as such, have share in the Redemption? Is it sufficient that Jesus Christ or the soul itself that wishes to be made holy, show to God the Blood shed upon the Cross and that God then considers it has paid the indebtedness of the sinner? No; such external justification is not in accord with Catholic doctrine.[4] The sinner is not justified except by becoming a member of Jesus Christ. The merits of the Passion are not his unless he be incorporated into Christ. It is necessary that the death of the Saviour become personal to him, that it be made his own, that within him there be a regeneration by Baptism, that the life of Christ become his own through the Holy Eucharist.

Justification, the fruit of the Redemption, is a profound interior renewal which makes man a member of Christ, freed from the dominion of sin, and henceforth living in the Body of Christ the life of Christ.

The Incarnation, then, at least as far as the actual divine economy is concerned,[5] is ordered wholly for the Redemption, and the Redemption for our justification; and the one and the other are ordained unto the formation of the Mystical Body of Christ, the Church, which shows itself to us as the end, the objective of the whole divine plan.

It seems to us therefore very profitable, in studying the Incarnation and the Redemption, to keep our eyes constantly fixed upon this reality which is their immediate end. For a knowledge of the end to be attained cannot but throw living light upon the means thereto. This St. Thomas did, and, following his example, we divide the first part into four chapters:

I. Christ, the Head of the Church and of the Mystical Body.
II. The plenitude of the grace of Christ, or Grace and the Prerogatives of Christ the Head.
III. The Doctrine of the Mystical Body and the Earthly Life of Christ.
IV. The Doctrine of the Mystical Body and Justification by the Grace of Christ.

Chapter I

CHRIST, THE HEAD OF THE MYSTICAL BODY

To study the Mystical Body is to seek to know the bonds that bind souls to Our Saviour and to one another, who from their organic living union form one sole Body the Church, under one sole Head, Christ. We briefly reviewed in the Introduction the sources of this doctrine and cited the main texts of the New Testament that voice it. We now seek to understand further the dogma of which they treat.

The Scriptures speak of this doctrine only under the form of a comparison or a symbol. This does not mean that the Mystical Body is nothing more than an abstraction, a mere logical entity. "It is a reality," says Prat, "of the moral order indeed, but a genuine reality, since it is the subject of prerogatives, of essential qualities, and of rights. Mystical is not the opposite of real, and there are realities outside of what can be touched and weighed."[1] Since it is described under diverse symbols, a right understanding of it demands an understanding also of those images and figures. The figures of the vine and the branches, of the olive tree and its branches, clearly show the immediate dependence for their spiritual life of the human branches upon Christ, true Vine and true Tree, source of nourishment divine. The picture of the edifice built upon the Apostles as a foundation, the corner stone of which is Christ, shows clearly the unity and solidarity of the whole,

and brings out particularly the hierarchy of the Church, upholding the entire edifice. The analogy of marriage lays fresh emphasis upon the multiple unity of Christ and of the Church, on their mutual relations, and adds, after a manner quite new, the note of fecundity.

But the analogy of the human body is the truest and best illustration of the Mystical Body. It is the one most frequently used. It was certainly St. Paul's preference, for he uses it in four of his epistles. Other illustrations were with him secondary. This one is his favorite, and freely did he take it as his inspiration when he wrote of our relations with Christ. It is richest and most complete for it combines and includes the meanings of the other symbols. It is easiest to grasp and to develop. It is outstanding in the explanation of the doctrine expressed by all these other comparisons. Upon this analogy of the human body, our further study will rest.

I

CHRIST IS THE HEAD OF THE CHURCH

"The entire Church is called the Mystical Body by analogy with the natural body of man, which has its diverse acts because of the diversity of its members, as the Apostle teaches: The body of man has its head; analogically Christ is termed the Head of the Church."[2]

St. Paul, according to Petau,[3] assigns to the head three proper functions, and these three he attributes also to Christ. First, its intimate union with all the members of the body and the body itself: a union of head and members making one organic whole. Secondly, the preeminence of the head. It dominates the whole body. It is the watch, viewing the entire landscape, taking warning and giving notice. Thirdly, the head is the seat of life activity; the superabundant source from which such activity goes to all the members of the body.

This triple rôle, so many times noted by St. Thomas,[4] eminently befits Christ.

So intimate is the union of Christ the Head[5] with His members, that both make the one sole Body; so true is that union that, in expressing the relation of Christ to the members, many of the same idioms are employed as those used to define the union of the Divine Word with its human nature.

"So close the joining of Christ, the Head, with His members and the Body, that all make one; such the communion of both that what is proper to one may frequently and commonly pass on to the other."[6] Petau refers to the Epistle to the Romans (xii. 4-5), wherein the entire Church is called Christ; to St. Chrysostom; to Theodoret; to Theophylact; to St. Fulgentius, who wrote: "That vessel of election [St. Paul] declares Christ is the Head of the body of the Church; nor does he hesitate to call Christ in all truth the Body of Christ."[7]

Similar passages are plentiful in St. Augustine, as we shall later point out. For the moment, one suffices: "The Lord Jesus is then the Head and the Body. So has He wished to speak in us, Who deigned to die for us. He has made us His members. He speaks at times in the name of His members; at times in His own Name: but always as our Head. Christ suffers still upon earth, not in His own Flesh which has been taken into heaven, but in my flesh which still suffers here below. Christ suffers in my flesh: I live, now not I; but Christ liveth in me (Gal. ii. 20). If Christ personally does not suffer in His own members, in His faithful, Saul could never have persecuted Christ glorified in heaven, nor would there have been truth in the cry: 'Saul, Saul, why persecutest thou Me?' (Acts ix. 4-5)."[8]

The prominence of the head tells us that in its charge is the action of the entire body. So, amid the unnumbered changes of this world, Christ with marvelous wisdom governs and rules the Church, and guides its members to their eternal destiny. He fulfills well His mission. "He is the Saviour of all men, especially of the faithful (1 Tim. iv. 10)." The charge of carelessness may never rest against Him, nor any reproach of neglect such as the Apostle speaks of: "But if any man have not care of his own and especially of those of his house, he has denied the faith and is more than an unbeliever" (*Ib.* v. 8).

Petau asks: "What is closer, what more personal to the head than the body?"[9] With every man his own self is closest and most intimate. For Christ, then, to forget His members would be to forget Himself, according to the words of St. Augustine cited above, that Christ is one, Christ is Head and Body.

The principal office of the head is to give life to the whole body and to every member of the body; to give the necessary aids also for its conservation. The head is a source, a treasury rich in all the human body needs to exercise its functions. The senses center in the head; it communicates movement to all the members.[10] Likewise is it with the spiritual head of the Church. In Christ all fullness dwells. He holds in Himself every treasure of wisdom, of knowledge, and of holiness. From Him flows to the whole body and to every member of the body the vital nourishment of grace, the abundance of heavenly gifts. Every supernatural aid, even the slightest, comes from Christ and through Christ, the sole universal source of grace, the vine without which there is but helplessness and sterility.

It may be objected that the giving of grace belongs to God alone, and consequently Christ as Man cannot properly, in that respect, be in this sense Head of the Church. The answer to this is, both head and body must, of necessity, be of the same nature, and it is precisely because of His humanity that Christ is one with us.

The giving of grace, or the giving of the Holy Spirit, says St. Thomas, belongs not to Christ as Man nor to His own authority as Man. Christ as Man is a servant. His humanity is the servant of His divinity, both in the work of our justification and our redemption.[11] This idea will be stressed later when we shall speak at length of the Resurrection and of the purpose of Christ's bodily presence in the Holy Eucharist.

To communicate grace to us is the chief work of Christ; and that work is shown to be His by His title, Head of the Church. Our sanctification by grace is Christ's own proper work. But even as our sanctification with its consequences sums up all the blessings of Our Saviour, so also with Christ His title of Head sums up all other prerogatives which are, as it were, the natural efflorescence thereof.

Suarez, on this point, says: "If we were compelled to follow out all the subjects included under the metaphor of the 'Head,' we should have to treat a multitude of questions already fully studied by St. Thomas. For this metaphor expresses better than anything else the power of the action of Christ upon all who are part of Him; who are cells of the one same mystical or social Body. To the dignity of Christ as the Head, one may trace, for example, His power as the law-giver; as the founder of the Church; His power to enlighten, to sanctify the Church. This prerogative of Head shows that Christ is not alone Redeemer and Sanctifier, but also High Priest, King, Law-Giver and Teacher."[12]

In other words, the whole of Christian dogma is bound up with the doctrine of the Mystical Body. The Holy Trinity Itself enters therein and is always presupposed in the Incarnation, the Redemption and Grace. At the proper time, we shall show that St. Thomas seeks to trace back to this central dogma all his theology; that, with him, all theology arises from it and returns to it, so that it marks the highest peak whence one may view the network of theological by-ways, crossing and recrossing one another.

In order to avoid every misunderstanding, it will be worth while to emphasize the extended rôle which St. Thomas attributes to the Head. By His humanity, Christ established with us a social bond. He made Himself our representative; He went bail for us; He became our owner, the administrator of all we possess. The work in the life of Christ upon earth insofar as this aspect of His relations to us constitutes what might be called the judicial point of view—the Incarnation itself by which He became one of us and was consecrated a priest; the Passion, by which—made sin and malediction in our place with never the shadow of sin upon Himself—He redeemed us, and expiated in our name: both are to be included in this judicial point of view.

But by the very reason of His sacrifice, His is the right to incorporate us into Himself: to give to us His life, to make our own His merits; in a word, to be our Head, not only from the judicial point of view, but also because He is the Giver of life to us. All the work in us of Christ as the Life-Giver constitutes what may be called the "sanctifying" point of view, and necessarily, the capital one. This life-giving office Christ exercises notably through the sacraments, particularly through the Holy Eucharist, the Sacrament of life. These two points of view of the work of Christ, the juridical and the sanctifying, St. Thomas unites under the one consideration of Christ as Chief or Head. St. Thomas, whether he treat of our sanctification, as prepared for by the Incarnation and merited by the Passion, or of our sanctification as actually and definitely effected by the Sacraments, sees all done in Christ as the Chief or Head.

One clearly sees why St. Thomas never separates these two points of view, since the juridical Head merits for the life-giving Head subjects into whom that one same sanctifying Head pours His life.

II

CHRIST, THE HEAD OF OUR BODIES

Christ Jesus is the Head of the Church. We have considered the vast reach of that dignity and the principal reason therefor. Now we turn to a number of questions concerning the extension of that influence of Our Saviour as our Head.

The first question that comes is this: Is Christ the Head of the bodies of men as well as of their souls? At first sight it would appear that from this enabling-power of Christ the body ought to be excluded. He is our Head precisely because He infuses into us the spiritual life of grace. But the body, it might be objected, is not the subject of such spiritual action. St. Thomas says that objection is not warranted. He asks us to study nature's own order. The human body is naturally intrinsically related to the rational soul. The latter makes it what it is and moves it. Because the body has the soul, making it a human body, it receives from the soul life and other properties specifically human. Because the soul is its mover, it is an instrument of the soul. In like manner, we may say, the humanity of Christ, in which body is united to soul, by virtue of that humanity's union with the Word of God influences men. Consequently, the complete humanity of Christ, soul and body, influences men both with regard to their bodies and their souls: directly and principally their souls, indirectly and secondarily, their bodies. Through the soul the members of the body become instruments, the arms of that righteousness conferred on the soul.

The glorified life of the soul will one day give its glory to the body, according to the Epistle to the Romans: "He that raised up Jesus Christ from the dead shall quicken also your mortal bodies, because of His Spirit that dwelleth in you (viii. 11)."

This is the teaching of St. Paul. He terms our bodies members of Christ and temples of the Holy Spirit. He assigns that as a motive by which we should hold them in highest respect (1 Cor. vi. 15, 19, 20). Of these words of St. Paul, Augustine writes: "The Apostle says that our bodies are members of Christ because in becoming man for us Christ has become our Head. If Our Saviour, Christ Jesus, possessed only a human soul, only our souls would be members of Him. But He took also a body and that gives Him further title as our Head: for we are made up of soul and body. Without doubt, then, our bodies also are His members. If then, thou, O Christian, carried away by impure passion, art willing to despise and to degrade thyself, in thine own eyes at least respect the Christ Who is within thee. Say not: 'I will pass away;I am as nothing; all flesh is grass' (Is. xl. 6). Why not? Because thy body is a member of Christ. Whither art thou going? Turn back. In what abyss art thou prepared to hurl thyself? Spare the Christ Who is within thee. Own the Christ within thee."[13]

In the same sermon St. Augustine says: "Because of the Body of Christ, our bodies are members of Christ. Just as because of the Holy Spirit Who dwells therein our bodies are temples of the Holy Spirit."[14] That is the foundation of the veneration paid and the worship given to the bodies of the just after death. They "have served the Holy Spirit as organs and instruments in all kinds of good works."[15] They have been "living members of Christ and temples of the Holy Spirit."[16]

This teaching is energetically set forth by St. Cyril of Alexandria, commenting on the parable of the vine and the branches. Fired with holy zeal in defense of the faith of the simple, he is indignant against those heretics contradicting that faith.

"It is the senseless one, who, with his usual temerity, takes up with error" and who maintains that "we are not by our bodies united with Christ, that the Apostles live not in the body of Christ as branches in the vine," that the only bond of union is faith and love. Such teaching is folly, declares St. Cyril: contrary to the whole of Scripture.[17] We are united with Christ. That union is according to human nature, including our bodies and uniting us one to another, and to God, despite our physical and personal individuality.[18]

Moreover, St. Cyril, going further than St. Thomas, who, in his particular place, does no more than state the fact and its consequences, points out the special way in which this union is effected.

"To say our bodies are not united with Christ is to contradict the Scriptures absolutely. No man of good sense will doubt that by such union it is that Christ is the vine and we the branches, taking from Him life that we may draw it into ourselves, as St. Paul says: 'We are all one body in Christ: we being many are one bread, one body, all that partake of one bread' (1 Cor. x. 17). What is the reason? What do we learn of the power of the Eucharist? Why do we receive it into our breasts? Is it not in order that Christ may dwell in us, in a manner even corporally, through participation in His most sacred Flesh?"[19] Christ's human nature was a true human nature, and He took it in its fullness precisely that He might on the Cross represent all men, and sanctify all men. Not for pure spirits did Christ turn the balance and give expiation on Calvary. Nor is it pure spirits whom He sanctifies and animates with His life.

Even with our bodies, as with our souls, albeit in a secondary sense, and by way of consequence, Christ fulfills His twofold office as Head: the office of our juridical representative, the office of our life-giver, and our sanctifier.

This last, when the physical body is considered, is what most often presents a difficulty. But Christ does actually sanctify our bodies in subduing their passions, in making them the instruments of righteousness, in dwelling within them through the Eucharist.[20] A marvelous parallelism exists between His action on our souls and His action on our bodies. For the latter as for the former, all is not completed here below. Even as He glorifies the soul in heaven, so, one day, He will glorify the body in its resurrection—the ultimate fruit of incorporation into Him.

III

CHRIST, THE SOLE HEAD OF ALL MEN

The whole man, thanks above all else to the Holy Eucharist, is subject to the life-giving power of Christ the Head. His soul receives the life divine. His body is sanctified and made auxiliary in the doing of good. One day, by reason of its union with Our Saviour, it will rise again and be transformed into glory.

But may it be said that Christ is the Head of all men? By what title are unbelievers, sinners, the just previous to the New Testament, members of Christ? The head has no vital relation save to the members of its own body, and the Body of Christ is the Church. But unbelievers are, beyond question, no part of the Church. Neither are sinners, since the Saviour, according to St. Paul, will not permit in His Church spot or wrinkle; the Saviour would have it without blemish (Eph. v. 25-27). How could the just of the Old Testament have

been incorporated through the sacraments of the old law into Christ, for those sacraments were but shadow and figure of the realities to come?[21] The first two limitations to the universality of the office of Christ as Head go back to the Donatists who, in the fourth century, taught that Christ was Head only of the predestined and that sinners were not of the Church. This error was repeated by Wycliffe and Huss, both condemned at the Council of Constance. Later it was taken up by Luther and Calvin.[22]

All such limitations are refuted by St. Thomas. Christ, he says, "is the Saviour of all men, especially of the faithful" (1 Tim. iv. 10). "He is the propitiatory sacrifice for our sins, not only for ours, but for those of the whole world" (1 John ii. 2). But to save men, to be the expiatory sacrifice for their sins, belongs to Christ inasmuch as He is our Head. He is, then, the Head of all men.

In this answer St. Thomas views Christ as exercising one of His two offices which give Him the title of Head. He does not here view Christ as the Head who gives life, but as our juridical representative. In this latter relation, Christ is the Head of all men without distinction. As St. Thomas develops his subject and views Christ in His office as life-giver and primal source, he is led to make distinctions and to set degrees. The difficulties in this matter arise for the most part from making too literal the comparison with the human body, forgetting that every comparison limps. Otherwise, it would not be a comparison illustrating an underlying reality but that reality itself.[23]

It is necessary to have clearly before our minds this difference between the natural body of man and the Mystical Body of the Church. The members of the former all exist at one and the same time. This is not true with regard to the members of the latter. With the coming and the passing of the years, they come and they pass, giving place to other generations. Even within one generation of human beings, there are some who already have the grace which incorporates them with Christ; others have not yet received it but will receive it later; others will never have it. Again, it is necessary to distinguish different measures in the possession of grace. It began with faith; it grows perfect here in charity. It will know its full unfolding in our true country—heaven.

The members of Christ may therefore be divided into two categories: those who are not yet united to Him, except potentially, and those who are actually united to Him. Of the latter we may distinguish their different degrees of perfection in this actual union with Christ the Head.[24] If, then, we would consider the duration of the world as a whole, we may say that Christ is the Head of all men, but not under the same title nor in an equally perfect way.

Christ is, above all else, in a perfect and definite manner, the Head of the blessed united to Him in glory. There only is the Church without blemish. Christ is the Head of those here on earth who, by charity, share in His life, in a manner already perfect, but not as yet indissoluble. Christ is the Head of those to whom the faith has opened the way or holds out incorporation. This last would refer, for example, to an individual who, by one grave sin, has broken the bond of charity, yet stays hanging to Christ by faith, like to a branch broken but not yet completely torn from the tree.[25] Such a one remains a branch of the true Vine. He is dead in himself and will bear no fruit. But he may be restored to life by grace aiding his free will. The nourishment no longer goes to him, but the means of having it again may be reestablished. Faith is there still, an appeal, a way to the union that was. The Council of Trent does not say that faith without charity cannot establish any union with Christ, and is incapable of making a man, in any degree whatsoever, a member of Christ. The Council declares "faith does not perfectly unite one to Christ, nor make a man a living member of the Mystical Body."[26]

Christ is also the Head of those who are not as yet actually united to Him, not even by faith, but who will at some future time be converted. Such are potentially of the Church. Some day, according to the Divine Will, they will be her children.

Christ is also the Head of those who, only potentially united to Him, are not predestined to embrace the faith, who will never turn

unto God, never translate their potential power into act. At death, the weak potential power that held them to Christ will pass forever. Forever will they be excluded from incorporation in Him. Christ, therefore, is in no way the Head of the damned in hell nor of the infants who die unbaptized.

As for the just under the Old Testament, they did not rely on the sacraments of the Old Law as in themselves substantial and definite, but only as figures of that which was to come. For the realities, which came with the New Testament, their soul and heart yearned with a great yearning. The same faith, the same love which draws us towards Christ, drew them towards the Messias. For that reason they belong to the Church and are incorporated in Him. Our faith has for its object One Who has come; theirs anticipated Him as the Messias.[27]

The Head of all men is the prerogative of Christ and of Christ alone. What the title implies shows that Christ alone can possess it. The Head has a twofold influence upon the other members of the Body:[28] an inner influence as the source of motive and sensitive power; an external influence, a guide to the actions of a man, such as that of sight or any of the other senses which have their center of activity in the head. But the interior flow of grace can have no origin save Christ, Whose humanity, united hypostatically to the word of God, has received the power to justify. With regard to the external action of Christ on the members of the Church, Christ may communicate that power to others. Of this matter we shall speak more at length when we come to the subject of the hierarchy: the Bishops are the heads of their particular churches or dioceses, and the Pope is the head of the Church universal. Even with regard to the external government of the Church, the power of the Pope or of the Bishop has not in any way the same amplitude as the power of Christ. Christ possesses that power absolutely and independently, without regard to circumstance of time or place or condition. The authority of men is limited to a fixed place or to certain individuals. The Bishop is not the head, save of his particular diocese. It is true that the power of the Sovereign Pontiff knows no limit as to space. He is truly head of the entire Church, but only for the duration of his pontificate.

Christ is Head of the Church by His own power and His own authority. Others are head only because they represent Christ, as St. Paul teaches: "If I have pardoned anything, . . . I have done it in the person of Christ. . . . For Christ therefore are we ambassadors" (2 Cor. ii. 10; v. 20).

No one within the Mystical Body of the Church has power to sanctify, to govern, except through Christ. Christ endures always, through His many ministers, the one Pastor, the sole Foundation, the one Head. All His ministers make one with Him.

"If they who are at the head of the Church are the shepherds thereof," says St. Augustine, "how can there be but one Shepherd unless all these are members of Him Who by His own right is the one and only Shepherd?"[29] St. Thomas declares, "Others may be called the foundation and the head inasmuch as they are members of Him Who is the one Head and the one Foundation."[30]

IV

CHRIST, THE HEAD OF THE ANGELS

A final consideration concerns the extension of the office of Christ as Head. Is Christ the Head of the angels? Petau answers in the affirmative,[31] and declares that all theologians, St. Thomas at their head, answer likewise. Nevertheless, the question presents some difficulties. The head and the members ought to be of one nature. But sameness of nature does not exist between Christ Jesus and the angels. Moreover, Christ is the Head of those who belong to the Church which is His Body (Eph. i. 22). But the Church is an assembly of the faithful, of believers. The angels have not faith: they have vision. Their light is not that of faith but that of the Divine Essence Itself.

They are not, therefore, of the Church; and, consequently, not of the Body of Christ, and so Christ is not their head.[32]

Since we shall not later have occasion to speak of the angels, we treat this question here somewhat more fully than the others. To reach a solution we shall consider separately the two main functions proper to the head: pre-eminence, and the inflow of life from head to members, forming the closest union. If one means by "Christ the Head of the angels" only that Christ even as man has a higher dignity than the angels, that He is above them, their Master and their King—no one would dispute it. On that point theologians are unanimous. The Fathers also. St. Paul first stated this in his Epistle to the Colossians, the main object in writing which was to show the pre-eminence of Christ (i. 15-20; ii. 18, 19), and also in his Epistle to the Ephesians (i. 19-23).

Consequently, says Petau,[33] not alone all men, but the angels also, the good and the bad, have Christ for their Master. All are subject to Him, and this dependence will, after the final judgment, be complete when Christ will have put all his enemies under His feet. Meanwhile all do not have Him as Head, but only those whom He rules by faith; and after this world, the saints and the elect, angels and men, these only will be members of the Church.

But the word "Head" connotes something more than supereminent dignity or primacy, for, says Petau,[34] to be superior to another does not suffice to make one the head of the other. The angels are superior to men; they are not termed the "heads of men." There is necessary a certain giving forth, a certain emanation of activity, of influence, of life, from the head, from him who is superior to the members who are subordinate. The superior, as head, must govern and direct his inferiors as they are incorporated into him, must infuse into them some intimate power, some mysterious influence of life.[35]

Where there is one body, says St. Thomas,[36] there is necessarily but one head. After the analogy of the human body, we call any society seeking the one end through different means and differing functions a body. In like manner, looking to the great final unity that is to be, we see that a common end, the glory and the possession of God, makes the angels and men the one Body, the Mystical Body of the Church.[37] Of this whole multitude, Christ is the Head. Considered in His humanity, He is most close to God. He shares in God's gifts more fully than angels or men and holds both angels and men under His dominion and His influence. Christ has not a community of nature with the angels as He has with us. But Christ has a soul which is a spirit, and the angels are spirits. By reason of this, Christ is not completely stranger, even by nature, to the angels: and in this sense may be termed their Head.

We may conclude, then, that Christ fulfills with regard to the angels those offices and functions which the head fulfills for the body, though not in the fullness that He does this for men. With regard to the angels, there flows from Christ to them a certain influx of grace.

Up to this point scholastic theologians are in agreement. But here the harmony of opinion ends. What exactly is this influx of grace poured forth on the angels by Christ? Is it the grace that makes holy with a supernatural holiness, which lifts a subject above all the needs of his nature and ends in direct vision of God? In other words, are the angels beholden to Christ for sanctifying grace, and consequently for eternal glory; or are they beholden to Christ only for accidental graces and for glories that are but additional?

Suarez is very definite. According to him the angels are indebted to Christ for both grace and glory.[38]

Suarez interprets as applying to both angels and men the words of St. Paul, "For by grace you are saved through faith, and that, not of yourselves, for it is the gift of God; not of works, that no man may glory" (Eph. ii. 8, 9). Also the words of Our Lord: "I am the way, the truth and the life. No man cometh to the Father except by Me" (John xiv. 6). "Now this is eternal life, that they may know Thee, the only true God, and Jesus Christ Whom Thou hast sent" (*Ib.* xvii. 3). Suarez argues that by Christ and in Christ all things have been restored, and adds: "I take it that the broad principles taught by the Councils and drawn from the Holy Scripture, touching the necessity of grace for the performance of supernatural acts and the meriting of life eternal, must be applied as fully to angels as to men."[39]

Suarez cites in favor of his opinion other theologians such as Albert the Great, lesser ones, and then St. Thomas himself. Suarez certainly knew the text of the commentary on the Sentences, which we cite later. But Suarez could not see how one could understand what St. Thomas wrote later in his *Summa* on the fullness of the grace of Christ, on the Mystical Body of the Church of which the angels are a part, without taking his own (Suarez') true position on this question. Otherwise he would hardly be free from the charge of being equivocal. Moreover, what is this influx from Christ to the angels admitted by St. Thomas other than sanctifying grace? Again, does not the Angelic Doctor expressly teach it to be sanctifying grace when, writing on the words of St. John, he says: "Of the fullness of Christ we have all received" (John i. 16). "All—that is to say, apostles, patriarchs, prophets, the just, past, present and to come, and even all the angels; and, furthermore, the fullness of the grace which is in Christ is the cause of all the graces to be found in all intelligent creatures."[40]

Suarez cites in favor of his opinion texts from the Fathers, notably St. Fulgentius: "One sole grace operates in angels and in men: in men to lift them up; in angels, to prevent them from falling. In the one to remove a wound, in the other to prevent any wound; man sees that by grace his infirmity disappears, the angels that they are by grace wholly exempt from infirmity. A nourishment for the one, a remedy for the other."[41]

Suarez finally appeals to theological reasons[42] as follows: God certainly knew the merits of Christ before grace or glory was given to the angels. It may be believed, then, that through the merits of the Word made Flesh God ordained either to grace or to glory the angelic spirits. Certainly this would not be beyond either the value or the dignity of those merits. On the contrary, it might be said to be an honor fitting Christ to be the cause of the grace and glory of the angels. Thus might He manifest in the sanctification and glorification of the angels the divine justice and mercy.

Further, "perfect order requires that all things of the one kind be referred, within that one kind or genus, to the one same cause as far as possible. In the one and selfsame body, for example, the closer the union between the members and the head, the more perfect the organism. But angels and men meet in the same "genus"—grace: they are members of the one same Body—the Church of which Christ is the Head. Consequently, there would be a more perfect and a more harmonious order if the whole Body had the same principal, the same Head from Whom all the members receive spiritual life and activity."

Suarez then invokes two metaphysical principles, undisputed by the scholastics: what participation makes us, relates us to Him Who in Himself is what we share. But only Christ by Himself possesses grace. The angels, like men, possess it by participation; consequently, angels also derive it from Christ. Or, again, and along the same line of thought: that which is supreme in a genus is the cause of all within that genus. But Christ holds the first place in the genus of grace. Consequently, the cause of angels as well as men possessing grace is Christ.

Finally, says Suarez, before their admission to glory the angels had faith in Christ. By that faith they were justified. Then by the merits of Christ they won sanctity and glory. Suarez viewed as very probable that opinion of weighty authors according to which the revelation to the angels that Christ was to be, was the occasion of the fall of the angels who rebelled against it. To their pride, to their jealousy of the place to be accorded human nature, they owed their fall. To the acceptance and the adoration of the Word made Flesh, the humble and obedient angels owe their grace and their glory.[43]

Assuredly, Christ did not die for the angels, nor may He be called their Redeemer.[44] But, maintains Suarez, Christ is none the less the cause of their sanctification and their glory. He thus concludes his discussion on the merits of Christ with regard to the angels: "Christ merited for the holy angels all the gifts of grace which He merited for

us, with due exception; namely, those gifts that are remedial of sin. . . . Christ merited for the angels election, predestination, calling, all graces that incite and aid, that are sufficient and efficacious: indeed, all merit and increase of glory. All this is done in the same way as for men; the reasons thereof are the same—faith as the way unto predestination through Christ, and the principle that the grace of Christ and the grace of God is one and the same, every grace of God being communicated through Christ."[45] Between Christ and the angels, not by any relation of nature or of juridical representation, there exists a bond of grace and, through that, mystical incorporation; and this is common to angels and men.

Before presenting the contrary opinion, we wish to state that the solution proposed by Suarez brings out in a particularly clear light the unity and the harmony of the plan of creation. It places Christ as Chief and Head of all creatures endowed with intelligence, of angels and of men. Every grace and every glory, according to it, flow from Christ as the one only source. The same faith, the same charity incorporate all into Christ and sanctify all. The same refusal of the faith and of love leads to hell. For the angels, Christ is not a Redeemer, but He is the Mediator and Sanctifier. They, like men, do not attain unto salvation save by incorporation in Christ. All the elect, angels and men, are joined together in Christ, Chief and Head of the Mystical Body.

Alluring as this conception is, especially because of the marvelous harmony it pictures throughout all intelligent creation, we do not see our way to accept it.

The reasons put forth by Suarez, while they possess a certain persuasive force, do not carry conviction. All the arguments drawn from theological reasons are, without doubt, founded on principles commonly admitted. But the application made of them presupposes that the grace given to angels and the grace given to men are one and the same grace.

Here exactly is the difficulty. The grace which sanctifies the angels and preserves them from any fall is the same grace which in man repairs the consequences of sin, in the sense that both are gratuitous and are due to the divine generosity and mercy. But gratuity is not the only note to be considered. If the grace which sanctifies the angels has Calvary for its origin, if it be the fruit of the merits of Christ suffering on the Cross, then the angels owe their sanctification and their glory, if not their redemption, to Christ, the Saviour of men. The angels, if thus justified, as are we, by the grace of Christ, though under a different title, would fulfill the essential and primary condition to be a true part of the Mystical Body. They would have received from Christ supernatural life. This is precisely what is not proved. We shall presently show it is not proved.

Is it true to say that every grace of God comes through Christ? Yes; on condition that one never forgets the definite bounds of the Redemption and never passes beyond those bounds. Beyond all doubt, Holy Scripture speaks of Christ only as the Redeemer. Under that title He was promised to our first parents (Gen. iii. 15). Under that title the patriarchs awaited Him, the prophets foretold Him. As such He is sung by Zachary (Luke i. 68-79) and announced to St. Joseph (Matt. i. 21). His very name designates Him the Saviour; as such the angels announced Him to the shepherds (Luke ii. 11). Above all, in the Holy Scriptures Christ is shown to us as One Who, burdened with all the sins of the world, has the work of re-establishing an order overturned by sin, of rebuilding its ruins, of purifying that which is stained, of healing that which is sick. His is the double task—to destroy the dominion of Satan and of sin, to restore the kingdom of God through grace and holiness. The two rôles are inseparable. He sanctifies only that which was previously subject to sin. His office as Sanctifier has equal extension, and no more, with His office as Redeemer. All humanity, and all humanity as sinful, is the bounded field within which He exercises His influence as Redeemer. All the graces God showers upon Adam, the sinner, and all his posterity come truly from Christ Crucified. We have no ground in Scripture for even suspecting that Christ Jesus merited any grace for the angels or for Adam before his fall. Christ is not the juridical and responsible representative of the angels; nor is He their life-giving Head.[46]

What we shall say in other parts of this volume, treating of the office of the humanity of Christ in the work of our salvation, will confirm what we say here.

By His Body and His Blood, Christ has redeemed us. It is only by being in communion with His Body and His Blood through the sacraments, and particularly through the Holy Eucharist, that we gain the graces merited upon the Cross. But what relation can be shown to exist between the angels and the Body of Christ in the Eucharist? How are they put into communication with this one sole channel of the graces that pour down from Calvary? One can well see it with regard to the holy ones of the Old Testament. They were in communion with Christ through their ardent faith in the Redeemer and through rites that well expressed that faith. But one cannot see it with regard to the angels or Adam before his fall.

The solution which Petau reaches, after a long review of the Fathers, is not that of Suarez.[47] Petau concludes indeed that there is an influx of grace from Christ to the angels. He proves at great length that Christ is their Head, as well as their Superior and their King. He declares that the angels are a part of the Church and he places "this association of angels and of men in the one Body of the Church." Nevertheless, Christ is not the Redeemer of the angels and it is not by virtue of the merits of Christ that they possess sanctifying grace. In what, then, consists the influence of Christ upon angels? Petau gives this answer: Christ, the Principle of all benefits, is for angels as for men, and for all eternity, the source of knowledge and of wisdom, of various graces and of heavenly gifts.[48]

Such is also the thought of our abiding guide, St. Thomas.[49] In the *Summa*, as we stated above, he claims for Christ the title Head of the Angels. Does St. Thomas mean to say that Christ merited for the angels and has conferred upon them grace and glory; that He is their Chief, their Head, because He has sanctified them? Not at all. The angels, he said, make one Body with us in the sense that they have the same final end, a destiny unto glory and unto the possession of God. Christ is their Head in the sense that they, as we, are under His dominion and His influence. What is the nature of this influence? St. Thomas does not give in this place a precise answer, but his thought is expressed very clearly in his commentary on the Sentences. Yes, Christ is the Head of the angels, but not in that full sense in which He is the Head of men, nor in the same manner.

And this for two reasons: first, Christ has, with men, a community of nature with the selfsame human species. Christ has no community of species with the angels, and He is like to them only in the genus of intelligent beings. Secondly, His activity, His influence are wholly different with regard to angels and to men. With regard to angels, His office is not to remove some obstacle in their way, as for example, sin; nor to merit grace for them; nor to pray for them, for they are already in blessedness. The question reduces itself to one of hierarchical order. Even as the higher angels are for the less high a source of light and perfection, so in a supereminent way, Christ illumines and perfects all the angels.[50]

Our conclusion is, then—Christ is the Head of the angels but not as their representative by nature, nor as their Redeemer, nor as their Sanctifier. His influence upon them is through the order of rank, not of life.

Nevertheless, the Mystical Body embraces all intelligent creatures. Christ is the superior and benefactor of all. Therefore, He brings unity to all by His beneficent influence and His dominion. But His action in us is far different than His influence upon the angels. The angels, in a certain sense, are part of the Church. They serve and guard the Church. They labor for the salvation of its members. But they do not owe their life to the Church. The grace they have received has no other source than the divine goodness. It comes not, as it comes to us, from out the sufferings of God made Man, satisfying an outraged justice and winning the mercy of an offended Creator. Bossuet expresses this truth in a most happy way: "In the unity of the Church all creatures are reunited. All creatures, visible and invisible, belong in some way to the Church. The angels are the ministers of its salvation (Heb. i. 14). Through the Church they recruit their legions, reduced in numbers by the desertion of Satan and his allies. But in this recruiting we are not enrolled among the angels; rather is it that the angels are enrolled in unity with us because of our common Chief, Christ Jesus, more truly ours than theirs."[51]

V

THE DOCTRINE OF THE MYSTICAL BODY

Reasons Befitting the Incarnation

God is goodness itself. The love of God is the basic and the final cause of the Incarnation, as it is of every divine work. Every being that is good yearns to give of its goodness. Perfect goodness will give of itself in a most perfect way. Thus has God worked. He pitied the misfortune of His fallen creatures. He deigned to save them. The manner of His salvation befits His infinite love. He Himself became man in the mystery of the Incarnation. "What higher reason," asks St. Augustine, "can we assign for the coming of Our Saviour than His longing to manifest His love for us?"[52]

Now that we understand the meaning and the content of the expression "Christ is the Head of the Church," we shall readily see with St. Thomas some of the reasons by which he shows how properly, how beautifully the doctrine of the Mystical Body supports the facts of the Incarnation.

The office of the Head, the Chief of humankind, is to guide by His example. But man needs something more than the example of a man. What then can man do? St. Augustine answers: "Man need not follow man whom he sees: he must follow God Whom he cannot see. Therefore to give to man One Whom he could both see and follow, God Himself became man."[53] In becoming man, the Word restored the dignity of human nature, and asked His newly made brothers not to degrade it by sin. He taught them humility. He withdrew them from pride which had caused Adam to sin.

In the divine plan the office of the Head is to save the Body. "Christ is the Head of the Church: He is the Saviour of His Body" (Eph. v. 23). "In Whom we have redemption through His Blood, the remission of sins . . . and He is the Head of the Body, the Church" (Col. i. 14-18). But the Body, humankind, was guilty. The Divine Justice itself called for full and adequate satisfaction. One who was no more than man could not pay the indebtedness of the whole of humankind, nor offer a reparation equal to the sin. That could not be done except by God. On the other hand, satisfaction could not be offered by the offended One Himself unless He lowered Himself to the place of the offending. It was necessary, then, that the Chief, the Head of that humanity which was to be saved, be both God and Man. The Incarnation was necessary. St. Leo declares: "Power takes on weakness; majesty, lowliness; eternity, mortality, that the one Mediator between God and man may by the power of His manhood die and by the power of His Godhead rise again from death. Were He not God, He could never heal us. Were He not man, He could never be our model."[54]

His office as Head required that He assume a complete human nature, for He is the Head and then the Saviour of the entire man, body and soul. He could not save it in the sanctifying of it unless He Himself had assumed it. St. John Damascene says that the Incarnation is the necessary preamble to the office of the Head, the office above all else of Sanctifier and Saviour. These are his strong words: "To me in my whole being Christ is wholly, entirely united that He may save my entire self. He cannot save what He has not assumed."[55]

The Head, the Chief, must guide His members to their destiny, to their blessedness. God has made the end, the blessedness of human life, a full sharing in the Divine nature. But this comes not to us except through the humanity of Christ. Only those who will be incorporated into Christ will see God.[56] By becoming Incarnate,[57] Christ restored to man the hope of attaining his ultimate end: the direct vision of God. The divine nature is so far beyond us that it would seem impossible for man to be united directly with it. Hopelessness would paralyze him in his search for such blessedness. But in uniting Himself hypostatically with a human nature, the Word of God shortened the distance and showed men the possibility of the union of their intelligence with God through the direct vision of Him.

The Head gives to its members perfection. From this point of view it was most proper, indeed, that the Second Person of the Blessed Trinity should become man.[58] The Word, the eternal concept of God, holds within Himself that likeness of which all creatures borrow. Creatures are specifically what they are because they reflect that likeness. What could be more fitting, then, than that the Divine Word, by a personal union with a human creature, should be able to conform man and elevate man to eternal and unchangeable perfection.

The Word is the concept of the Eternal Wisdom, whence comes to men all the wisdom they possess. To share in the Word of God, Who has become ours through the Incarnation, is the true way for man to perfect his knowledge, which is the chief mark of a rational creature.

The purpose of this personal union of the Word with a human nature is to complete the predestination of the heirs of the Kingdom of Heaven. As in human law, so also in divine, only children are heirs. Men are not by nature children of God. But a Person Divine taking upon Himself a human nature may incorporate into Himself all His brothers by adoption, by giving them a share in divinity and fitting them for a heavenly inheritance. Such is the plan of God. At once it appears sovereignly fitting for the Second Person of the Blessed Trinity, the Son of God by nature, to make men the children of God by adoption.

The members of the Mystical Body owe to Christ their dignity as the adopted children of God. The Holy Spirit is the distributor of this sanctification, of this sharing of the divine nature, of this adoptive sonship—glorious testimonies of the divine love for us.

The same Holy Spirit was the active principle in the great work of the Incarnation of the Word. *"Et Incarnatus est de Spiritu Sancto."* How admirable the continuity and harmony of the designs of God! Christ's human nature was raised to a share in the divine nature through the hypostatic union. All human creatures brought into the unity of the Mystical Body partake of the divine nature, because they share in some manner in this union with the Word. The one substantial love which makes of man a god made God Himself a man.[59]

In conclusion, and, as we shall see more fully later,[60] Christ possesses His priesthood particularly because of His office as our juridical representative, our Head Who has made Himself responsible for us. But this new title demands the Incarnation of the Word. "In order to be the mandatory, the ambassador and the religious head of humanity, the high priest must belong to the human family."[61] God has willed,[62] says St. Thomas, that man have someone like unto himself to whom he can have recourse. The author of the Epistle to the Hebrews long before said: "Both he that sanctifieth and they who are sanctified are children all of one father. Therefore, because the children are partakers of flesh and blood, He also in like manner. . . . For nowhere doth He take hold of the angels. But of the seed of Abraham, He taketh hold. Wherefore it behooved Him in all things to be made like unto His brethren" (Heb. ii. 11-17).

"From the moment," explains Prat, "that in the designs of God, His Son was ordained to save man by an act of sacrifice, He had to call men His brothers. Otherwise, though He would be their Head, as He is Head of the angels, He would not be their High Priest. To save as a priest the children of Abraham, it was necessary to belong to them. Thus is the Incarnation necessary. But conditionally necessary —subject to God's own plan of redemption."

The close relation between the Incarnation, the priesthood of Christ, the crowning act of which is Calvary, and His office of sanctifier by grace is affirmed by the Epistle to the Hebrews: "Wherefore, when He cometh into the world, He saith: Sacrifice and oblation Thou wouldst not; but a body Thou hast fitted to me. Holocausts for sin did not please Thee. Then said I: 'Behold I come. In the head of the book it is written of Me that I should do Thy will, O God. Then said I: Behold I come to do Thy will, O God.' In which will we are sanctified by the one oblation of the Body of Jesus Christ" (Heb. x. 5-10).

Chapter II

THE FULLNESS OF THE GRACE OF CHRIST, OR GRACE AND THE PREROGATIVES OF CHRIST, OUR HEAD

THE Son of God became Man. To the human nature thus made one with the divine nature in this personal union, Christ gave gifts without number and graces beyond all riches. The soul of Him Who is God surpasses all beauty. Nor should we forget that this ocean of graces is the source whence flow to every one of us the gifts divine. Christ has received grace in its fullness to the end that He might distribute it to all His members. With far greater reason than rulers or princes, Christ may be compared to those high reservoirs that distribute their saving waters to a whole city.

St. John Chrysostom, commenting on St. John—"Of His fullness we all have received" (John i. 16)—says: "Christ is unrivaled in giving. He is Himself the source, the root of every good. He is the life, the light, the truth. He reserves no riches for Himself; He pours them forth upon all. After He has been most prodigal, His riches have known no decrease. He is as rich before as after. He is the source always flowing forth: always expanding, yet with unlessened plenitude. Whatever I have of good, I have received from another, and it is but an infinitesimal part of the whole, a single drop drawn from the unfathomable ocean, an ocean without bounds. Still the similitude is imperfect. Take a drop from the ocean, and you have made the ocean smaller, even if the lessening has been imperceptible. But one cannot say that of Christ, the Source. Here you take freely, yet you lessen not."[1] Let us study this incomparable fullness of grace in Christ, the source of all grace in us.

I

IN CHRIST DWELLS THE FULLNESS OF GRACE

In Christ may be distinguished three graces, and all of these Christ possesses in their fullness[2]—the grace of union; His proper or personal grace; and the source grace, or, as it is called, the "capital" grace. The grace of union is defined by St. Thomas as "personality, freely and divinely given to the human nature of Christ in the Person of the Word." It is the union of a human nature with the Person of the Divine Word.

Proper or personal grace relates to the holiness of Christ as Man. It is the fruit, the result of the hypostatic union, as St. John tells us: "We saw His glory, the glory of the Only-begotten of the Father, full of grace and truth" (i. 14). The fact that this Man is the Son of the Father, a privilege conferred by the hypostatic union, means that He possesses the fullness of grace and of truth.[3]

Capital grace is the grace which Christ has as the Head of the Church.

Grace of union belongs to Christ as God. Proper or personal grace belongs to Christ as Man. Capital grace concerns His close relations with His members. All three kinds of grace may be said to be natural to Christ in the sense that He possessed them from the first moment of His existence, and they flow spontaneously from the divine nature.[4] St. Augustine declares: "Grace is in some way natural to Christ the Man."[5]

We give attention here only to the two latter kinds of grace in Christ. We would, however, say that the grace of union is the source of both these other graces. Grace, whether personal or capital, is in man because of the presence of the Divinity, even as light fills the atmosphere because of the presence of the sun. But God is present in Christ through the hypostatic union with a human nature; consequently, grace in Christ is the result, the flowering of this union.[6]

These two other graces—the personal and the capital—are but different aspects of one and the same grace—habitual grace. As personal to Christ, justifying His soul, it is called singular or personal grace; as coming from Christ, and extending to other men, His members, it is called capital grace. St. Thomas puts it concisely and clearly: "The personal grace of Christ by which He is justified is essentially the same as that by which He is the Head of the Church and justifies others. They differ only in aspect."[7] This habitual grace, which is both singular and capital, we shall now study.

First of all, Christ has the fullness of grace, grace in its perfection and the totality of grace. In view of the intimacy of the soul of Christ with the Divinity, the source of grace, nothing could be more logical. The nearer the fire, the greater the heat. But the soul of Christ is the soul of the Word. Moreover, Christ has a right to this plenitude because of His office as the Head. His soul receives grace that He may communicate it to others, to the millions of members who form His Mystical Body.[8]

This absolute plenitude of grace is proper to Christ alone. Alone He has received grace unto its highest degree, the most excellent possible, and in such an extended way that all the effects of grace find their cause in this grace in Him.

Our Blessed Lady is hailed as "full of grace"; and St. Stephen is declared "full of grace and fortitude" (Acts vi. 8). But that means only that Mary and St. Stephen had all the graces necessary for the fulfillment of the office to which God had destined them. It never could mean that any one human nature received grace more excellent, more abundant than Christ.[9]

The universality of the mission resting upon Christ, which He could not divide with anyone else, indicates for Christ a universality of grace outside and beyond all measure of comparison with the grace given to others. The grace of Christ must not only lead Him to the glory of life eternal: it must fit Him to be Head of the Church, fit Him to be the source of the salvation of all of humankind, and to carry His brothers unto the same eternal life.[10] "Who brought many children unto glory, the author of their salvation" (Heb. ii. 10).

This habitual grace of Christ, the source of all grace in us, is not infinite as is His grace of union. This latter is personal union itself with the Son of God and it is therefore infinite as the Person of the Word is infinite.

But in a relative sense, the habitual grace of Christ may be said to be infinite.[11] It has in fact no limits. It possesses all that comes under the category of grace; it is co-extensive with the concept itself of grace. Moreover, in the design of God, to Whom belongs all measuring of grace, grace is conferred on Christ as the universal source of grace for every one of humankind. So St. Paul writes to the Ephesians: "God hath graced us in His beloved Son" (i. 6).

This, briefly summarized, is the teaching of St. Thomas on the fullness of grace in Christ. Let us, for a moment, take in the detail, the inventory of these riches.

We first considered, as we have said, habitual or sanctifying grace. The grace of union sufficed not for the work of Christ. It gave to the human nature assumed by Christ its personal Being. It was not for that human nature a principle of action: it was not constituted to bestow action.

If we think, says St. Thomas,[12] of the office of Christ with regard to the human race, we see that that office necessitates habitual grace. Christ is the Mediator between God and man (1 Tim. ii. 5). Consequently, it is necessary that He possess grace, and superabounding grace that He may be the source of grace to His brothers, according to the word of St. John: "Of His fullness we all have received, grace for grace" (i. 16).

Christ possesses all the virtues, which are in Him as a natural outflow of His fullness of grace. Grace perfects the soul in its essence. Virtues perfect it in its faculties. As the faculties are a flowering of

the soul, the virtues are an unfolding of grace. In Christ, grace is absolutely perfect, and, in a measure, infinite. The flowering of virtues must be of the greatest when the soil is the most fertile. In Christ the fullness of grace unfolds itself unto a fullness of virtues.[13] Moreover, the Holy Spirit has enriched Christ with all His gifts and made His soul perfectly pliable to the slightest impulse of the heavenly Spirit.[14]

Because of His responsibility as Head, Who must guide and enlighten all His members, Christ possesses the fullness of graces freely given. "The purpose of these graces," says St. Thomas, "is the manifestation of the faith, and of spiritual doctrine."[15] Of themselves, they do not sanctify the recipient. They are not a further mark of eminent sanctity. They are given that a particular duty, a particular service for the Christian community may be worthily done.

One who teaches must be able to show the truth of his teaching by the aid of miracles, for example, or wonders of various kinds, as we read of in the First Epistle to the Corinthians (Chapters XII and XIV). The first, the principal teacher of the faith, is Jesus Christ. For that reason, He possessed every apostolic grace and power. The miracles which He performed more than prove it. In the saints these graces and powers are but partially present, or as this or that power. "There are diversities of graces" (1 Cor. xii. 4). But Christ possesses all and in their fullness and their totality. "In the head," says St. Augustine, "are centered all the senses: in Christ, our Head, are centered all the graces."[16]

II

THE KNOWLEDGE OF CHRIST

From the doctrine of the Mystical Body, St. Thomas draws explanations that throw light on the question of grace in Christ. He does likewise with regard to the knowledge of Christ.

Christ, as Man, had a knowledge distinct from His knowledge as

God. The perfect integrity of that human nature assumed by the Word, the activity native to every intelligence—an activity which attains knowledge proportionate to its nature—of themselves demand a human knowledge in Christ. Nor must we lose sight of the fact that it is through His human nature that Christ leads humankind to perfection. The human nature of Christ must be, therefore, most perfect. Now a human soul is perfected by a knowledge which is the fruit of the exercise of its faculties, and their ornament. It was necessary, therefore, that there be in Christ a knowing other than the divine knowing. Without this, His soul would have been inferior to other souls for which He is the agency of perfection.[17]

In line with this and for an identical reason, we know that Christ possessed the knowledge of the blessed, or of those who see God "face to face." Man is potentially in the way of possessing beatific knowledge, which is the vision of God, and which is destined for man as his end. But who will translate this potency into act? How will men finally attain this beatitude? Always, answers St. Thomas, by the humanity of Christ Jesus. But to give, one must first have. Beatific knowledge, that is, the vision of God, belongs pre-eminently, therefore, to Christ the Man.[18]

This knowledge which He has as an attribute of His human nature, Christ did not receive from man. This is self-evident in the case of His beatific knowledge and His infused knowledge. St. Thomas says it is true also with regard to His acquired knowledge by virtue of the following fundamental principle. A first mover does not receive the power of moving from those, no matter how great their series, which by his influence he moves. Christ has been made by God the Head of the Church; yes, the Head of all humanity. His office is to communicate to all men not only grace, but also the doctrine of truth.[19] To all the faithful He sends the rays of His light. He is the true tree of wisdom, and the knowledge of the faithful is as the branches thereof.[20]

The dignity of Christ as Head demands that His knowledge be most widely extended. As Head of the Mystical Body, all things have

been submitted to Him, and the Father has made Him Judge of all. "And He hath subjected all things under His feet and hath made Him head over all the Church which is His Body and the fullness of Him Who is filled all in all" (Eph. i. 22-23).

If the mind of Christ did not know all that belongs to the sole power of the Creator (for then He as man would understand all that God can do; would comprehend the divine power and also the divine essence), that mind did know all that exists, or did or will exist, all the past, present and future actions of creatures. It was necessary that Christ have such knowledge for the day of judgment.[21]

III

CHRIST THE HEAD: MEDIATOR AND PRIEST

Christ is our Mediator. This title flows so inevitably from His title of Head, that at times the two titles seem to grow confused. The function of a mediator is to bring together two extremes, between whom he is the bond, the point of contact.[22] With what marvelous perfection Christ, God and Man, unites the Creator to His creature. First of all, by the very fact of the Incarnation, He welded into closest, deepest union the divine nature and the human nature. Then, incorporating into Himself all whom He came to make His brothers, He united, in Himself, every one of the children of men with God.[23] "For God indeed was in Christ, reconciling the world to Himself" (2 Cor. v. 19). But any expression of this doctrine is seen to lack force and energy when compared with those lines of St. Paul to the Ephesians, on which St. Thomas loved to commentate. There the Apostle shows Jesus Christ reconciling men one to another, throwing down the barriers that separated them one from another, even that distinction between Jew and Gentile, set up for a time by God Himself, reconciling to God the Father humankind thus regenerated and unified. "Being heretofore Gentiles . . . you were at that time without Christ, being aliens from the conversation of Israel, and strangers to the testament, having no hope in the promise, and without God in this world. But now in Christ Jesus, you, who some time were afar off, are made nigh by the Blood of Christ. For He is our peace Who hath made both one, and breaking down the middle wall of partition, the enmities in His flesh: making void the law of commandments contained in decrees: that He might make the two in Himself into one new man, making peace: and might reconcile both to God in one body, by the Cross" (Eph. ii. 11-18).

St. Thomas, commenting on this passage, pictures a vast plain whereon humanity is assembled, divided by a wall, or rather a partition, into two groups. It is a small wall, of dry stones, without cement, a thing built in haste, not destined to last but to fall some day. Someone would come to do away with this separation and then there would be but one people. That wall is the Old Law. It was never made strong, never made solid, never cemented by charity. Christ came to abolish it. The obstacle being removed, Jews and Gentiles would be as one. The peace, once established among men by Jesus Christ, is sealed by the blood of the same Christ with God.[24]

Such is the work of Christ our Mediator. It is also the work of Christ our Head. It is pictured to us by St. Paul and St. Thomas as that which constitutes the one sole and same Body of which the Saviour is the Head. The different parts, once enemies to one another, are now reconciled to one another and made members of this Body. In its unity and its integrity, this Body, Head and members, may present itself with confidence before God the Father. "For by Him we have access both in one Spirit to the Father" (Eph. ii. 18).

This mediation of Christ reconciling through the Cross earth with heaven is properly a priestly act. The priest is, above all else, one who offers sacrifice. He offers victims in the name of his brothers and for their diverse needs. Appointed the representative of men in the things of God (Heb. v. 1),[25] he speaks to God on the part of men, principally through the great act of sacrifice. God, in turn, through His intermediary, thus speaks to men and gives them His graces. All this applies admirably to Christ. Christ by His intercession and His sacrifice reconciles the sinful universe, for it has pleased God to reconcile all things through Him (Col. i. 20): to show, through the outpouring of His Blood (Rom. iii. 24, 25), that Christ is the acceptable and accepted Victim. Christ bears to us from reconciled heaven favorable answer, gifts divine and life divine (2 Pet. i. 4).

Man, says St. Thomas, is in need of sacrifice, and therefore of the priest, for three principal reasons—the remission of his sins, for without the shedding of blood there is no remission; perseverance in grace by remaining closely attached to God; finally, union with God, that his soul may dwell perfectly united to God, and later realize that union in glory. All these blessings come to us through the humanity of Jesus Christ. By Him (the Scripture bears witness) our sins are taken away (Rom. iv. 25; Heb. ix. 14; Eph. i. 7; 1 Pet. i. 19); by Him we receive the grace of salvation (Heb. v. 9; Eph. i. 5, 6); by Him we attain the perfection of glory (Heb. x. 19—"Having therefore, brethren, a confidence in the entering into the holies by the blood of Christ").

This entire sacerdotal office is implied in Christ as our Head, whether considered as our juridical representative or as the Head giving us life. We might distinguish His functions as follows: Christ as our Priest acquires, begets the members of Himself as Christ the Head and merits their sanctification. Christ the Head uses for the profit of His members the fruits of His priesthood, the riches which as Priest He won on Calvary.[26] To one who would express surprise, learning of this prerogative of the priesthood in Christ, St. Thomas says:[27] Christ in His quality as chief of all men has all graces in perfection. Under the Old Law, these offices were divided among different individuals: one was law-giver, another was high-priest, another king. All these distinctions now meet in Christ, since He is the source of every grace.

Christ is a priest according to the order of Melchisedech. No comparison could be more apt than this with him who offered a sacrifice of bread and wine. Following St. Augustine, St. Thomas says[28] these elements are the symbols of the unity of the Church or the Mystical

Body, which in turn means participation in the sacrifice of Christ under the Eucharistic species.[29]

Christ the Head enables us to share in His priesthood as in His knowledge, His grace and His holiness. Explaining verse nine of the first chapter of Hebrews—"God, thy God, hath anointed thee with oil of gladness above thy fellows"—St. Thomas asks what is signified by this comparison between the priestly anointing of Christ and the priestly anointing of Christians. His answer is: Christ has in Himself a right to that anointing. Upon Christ only is it directly and primarily conferred. Our anointing, on the contrary, we owe to that of Christ our Head.[30] Priests with Christ, we are also victims with Him. And those victims of the Old Law which prefigured Christ our Head as Priest and Victim concerned us also. "Christ, and consequently His members, was prefigured in all the sacrifices of the Old Law."[31]

IV

CHRIST THE HEAD—THE JUDGE SUPREME

As Head of the Mystical Body, Christ has received the plenitude of grace, the plenitude of knowledge, the plenitude of kingly authority for all who obey the Head. He is the Mediator. He is the Priest. To these prerogatives, it is necessary to add that of Supreme Judge.[32] Jesus Christ, Increate Wisdom, the Word begotten of the Father, of Whom He is the perfect likeness, has surely the right to judicial power.[33] And this title of Supreme Judge befits Him also as Man, because He is the Head of the entire Church.[34] St. Thomas maintains this thesis against St. Chrysostom, who seems to think that this power as judge is in Christ only by reason of His divinity. Without doubt, says St. Thomas, God remains the primary source of judicial power, but He has entrusted the exercise of it to particular men, according to the extent of their jurisdiction. But Christ, considered only in His human nature, is the Head of the Church. His jurisdiction is therefore

universal, and under His feet God has placed all things. The judicial power is to be numbered among His attributes, even if one regards only His human nature, for it is because of His human nature that He has received capital grace.[35]

It does not avail to argue that the judge must see to it that the reward is repaid, which in this case is eternal beatitude, the very possession of God; and that God alone, and as such, can give eternal beatitude to the soul. It surely belongs to God, says St. Thomas,[36] to give Himself to souls, and thus give them beatitude; but to put men in the way of possessing that beatitude and then to declare them worthy of possessing it, belongs to Christ as our Head and our Saviour.

This judicial power of Christ is a consequence of His capital grace. It has not been merited: it flows spontaneously from the personal union of the Word with the human nature assumed. But we should not conclude from this that Our Saviour has not been able to merit, in the true sense of the word, to sit on the supreme tribunal. By His heroic warfare and His heroic death for justice' sake: by His triumph over those who opposed the glory of His Father, He won in very truth a new title to preside at the great judgment of humanity. Is not this the thought of St. John in the Apocalypse (iii. 21): "I also have overcome and am set down with My Father in His throne"?[37]

Jesus Christ, Head of the Mystical Body, is so fittingly the Judge on the last day that His members are admitted to judge with Him. Commenting on the words of the seventy-fourth Psalm—"When I shall take a time, I will judge justices"—St. Augustine writes: This word (of Christ) is also that of His members, for He judges not without them, and He said in the Gospel: "You also shall sit on twelve seats judging the twelve tribes of Israel" (Matt. xix. 28). It is Jesus Christ in His entirety. He as Head and with His members, the saints, Who says: "When I shall take a time, I will judge justices" (Ps. lxxiv).[38]

Chapter III

THE DOCTRINE OF THE MYSTICAL BODY
AND
THE EARTHLY LIFE OF CHRIST

THE office of Christ the Head has helped to throw light on the Incarnation, the grace and the prerogatives of Christ. By that same light, St. Thomas seeks to penetrate the mysteries of the earthly life of Jesus Christ. Glancing hurriedly at certain episodes in that life, we shall endeavor to bring together what rays of light the doctrine of the Mystical Body casts thereon. At times, we shall give but a word to comparisons which could be multiplied and developed at length, for the Fathers delighted in expounding, under this heading, the life of Our Saviour. The existence of Our Saviour is conceived by them not only as the personal life of the God-Man, the type of our own; His existence is conceived as our life, in us, as the budding life of the Mystical Body, which at no instant can be separated from its Head. With Him it is born; with Him it grows; it dies and rises again with Him. By its members, successively added to it, it endures visibly through the ages and perpetuates the different phases of His own life.

Everything in the life of Christ is a source of sanctification, and every sanctifying act is related to Christ the Head. Nevertheless, the acts of Christ's life before His Passion would not of themselves work for our justification. They so work as a consequence of and by virtue of that sacrifice by which Christ redeemed us, won the right to incorporate us into Himself, and by that to make all His merits ours; to reproduce both collectively in His Mystical Body, and in every one

of its members, under the direction of the Holy Spirit, the mysteries, the virtues, the sufferings of His own life, even to His eternal and glorious epilogue in heaven.[1]

For greater convenience, we distinguish three periods in the life of Our Saviour:

1—From the Incarnation to the Passion;
2—The Passion;
3—The Glorification: the Resurrection and the Ascension.

I

FROM THE INCARNATION TO THE PASSION

That Mary a virgin conceived Christ foreshadowed the stainless birth of the members of Christ as the sons of God. St. Thomas, apropos of this, recalls the words of St. Augustine: "It was necessary that our Head, by a most evident miracle, be born, according to the flesh, of a virgin, to show that His members would be born by the Spirit of the virgin Church."[2]

Christ did not begin His social office, His office for the whole society of the Church, in the days of His public life or of His Passion. He began it from the very first moment of His appearance in this world. With the Incarnation He began His sacrifice, presenting Himself a Victim Who, in the hour set by the will of the Father, would immolate Himself as our Redeemer. Then, He "brought into the Society of Father and Son, not only the humanity which He Himself had, but, through and in His own humanity, the social, united and universal humanity of all the elect."[3] Therefore, St. Leo may say: "In adoring the birth of Our Saviour, we find ourselves celebrating our own nativity: for the birth of Christ is the birth of the Christian people, and the Christmas of the Head is the Christmas of the Body."[4]

The manifestation of the Infant God to men of diverse conditions, to Jews and Gentiles, to the simple and the learned, to the just and to sinners, showed that salvation through Christ was open to every class of humankind. Already the barriers separating men were broken down that they might be united as one in their common Redeemer. "Jews and Gentiles alike," says St. Augustine, "hastened to the one corner stone of the new city."[5]

Our union with Christ Jesus dispenses us from the circumcision of the body. By taking upon Himself the yoke of the Law, He thus freed His members from that yoke and, in a spiritual, higher way, brought to them that justification which the Law prefigured.[6] Origen, cited by St. Thomas,[7] says: "Even as we die with Christ dying: as we are risen with Christ coming forth from the tomb, so by Christ we have been circumcised by a spiritual circumcision. We no longer have any need of the circumcision of the flesh." This, remarks St. Thomas, is the teaching of St. Paul to the Colossians: "In whom also you are circumcised with circumcision not made by hand, in despoiling of the body of the flesh, but in the circumcision of Christ" (ii. 11).

On the day of His circumcision, Christ received the name of Jesus; that is to say, Saviour. He from Whom, as from a superabundant source, pour forth upon us gifts and grace divine could not bear a name more expressive, more appropriate.[8]

The baptism of Our Saviour suggests to St. Thomas numerous comparisons with the doctrine of the Mystical Body. One will easily see the reason if one remembers that Christian Baptism, of which the baptism of Christ was the inauguration, is a sacrament of regeneration, and that by this sacrament, thanks to the Holy Eucharist received *in voto*[9] in Baptism, the baptized one is incorporated into Christ. Jesus Christ, in this mystery of His baptism, is constantly considered by St. Thomas in His office of Head of humankind. It was rather for us, His members, than for Himself that He was baptized.[10] This concept St. Thomas borrows from the Fathers. He asks first if it were becoming that Christ should have been baptized. His response is an affirmative mosaic of patristic texts.[11] He gives the following reasons:

It was necessary that Christ purify water, which henceforth would

be the instrument of the sanctification of humankind. It was necessary for Him to give it a virtue which, up to now, it did not possess. His own sinless Flesh should confer it.[12]

Christ Jesus, in spite of His human flesh like unto ours, never knew the slightest stain and never had the slightest need of being purified. But we, His brothers, because of our human nature, have the greatest need. Precisely by His baptism, Christ, our representative, purifies human nature and buries under the waters the old Adam.[13]

And, a further reason is, as St. Augustine puts it: "Christ wished first to fulfill that which later He was to require of all."

Then, St. Thomas studies in detail the circumstances of Christ's baptism.

Christ was baptized at the age of thirty, in the full vigor of His manhood. This, says St. Thomas, is to show that Baptism begets men perfect; or, at least, summons, enables everyone receiving it to attain, in his measure, the perfection and the plenitude of Christ.[14]

Jesus was baptized in the Jordan. Through that river the Jews entered the promised land. Christian Baptism rightly incorporates us into Christ and introduces us into the kingdom of God, which the promised land prefigured.[15]

The heavens opened. Christ willed to be baptized that He might consecrate Christian Baptism and show its efficacy. But the effect of Baptism is to do away with sin, which closes heaven to us. Baptism assures us entry into heaven if we are faithful to the obligations of our new birth. The heavens opened. Not for Him Who is Innocence itself, Who needed no salvation: but for us, out of regard for Him—for us who henceforth should be but one with Him.[16]

In like manner, the descent of the Holy Spirit refers to what invisibly takes place in those who are baptized and who, in Baptism, receive the Holy Spirit. This manifestation of the Divine Spirit was for our sake rather than for Christ's.[17] He, from the first instant of His conception, had received the fullness of the Holy Spirit. St. Augustine says: "It is ridiculous to think that Christ waited thirty years to receive the Holy Spirit. . . . In His baptism, Christ wished to prefigure His Body—that is, His Church—through which especially the baptized receive the Holy Spirit."[18]

Another particular completes this comparison between the baptism of Christ and that of His members. This latter is administered "in the Name of the Father and of the Son and of the Holy Ghost (Matt. xxviii. 19). We have witnessed the presence of the Holy Spirit at the baptism of Our Saviour. The Father also was present, declaring that the Christ being baptized is His own well-beloved Son" (*Ib.* iii. 17). In Christian Baptism, the Father deigns to declare us His adopted children because of the likeness to His divine Son which we have acquired. With St. Hilary[19] we may conclude, from what occurred at the baptism of the Son, that after our own purification by the waters of Baptism, the Holy Spirit comes into us from heaven, and the voice of the Father declares us the adopted sons of God.

In thinking of the relation of Christ to His members, and referring to the baptism at the Jordan, St. Gregory Nazianzen says: "Christ is illuminated; or, rather, by His own light He illuminates us. Christ is baptized. We descend with Him that with Him we may rise." Christ Jesus was baptized "that He might bury under the waters the old Adam; that He might sanctify the waters of the Jordan. . . . When Jesus comes forth from the waters, He draws and lifts therefrom in Himself the whole world, which had by those waters been engulfed."[20]

Nothing in the life of Christ is so personal as to exclude participation by His members therein.[21] This stands true also concerning the mystery of the Transfiguration.

By His Transfiguration, Christ wished to foretell to His disciples His death, and to lead them to carry the cross in imitation of Himself (Matt. xvi. 21-28). He wished to encourage them to the sacrifice by showing them the glory to which it would lead those who, having become His members, living His life, would be associated in the sufferings of His Passion. For Christ and for His members, St. Thomas declares, there is the same law.[22] Of Christ, it is said: "Ought not Christ to have suffered these things and so to enter into His glory" (Luke xxiv. 26)? Of His members: "Through many tribulations, we must enter into the kingdom of God" (Acts xiv. 21). The similitude is perfect. Christ Jesus manifests His glory to His disciples to show them what awaits them. The suffering is the same; the same also is the glory. Christ will reform the body of our lowness made like to the body of His glory (Philipp. iii. 21).

At the waters of the Jordan, the words of the Father foretold that at the baptismal font He would acknowledge our initial adoption as sons and the beginning of our resemblance to His only Son. On Thabor, the voice of the Father foretold that He would in heaven acknowledge our adoption as consummated, fixed, and our perfected likeness to His Son.[23] In the collect of this feast, the Church points out that the Transfiguration is pledge and symbol of our complete adoption.[24]

II

THE PASSION. CHRIST THE HEAD, OUR REDEEMER

In a general way, great light is thrown upon the facts of Our Saviour's life by considering them in connection with the doctrine of the Mystical Body. This is particularly true of the sacred Passion and death of Our Lord. We have already seen this when we spoke of Christ the Priest. To purchase us through His sufferings and His death was the work of Jesus Christ. The Incarnation has pre-eminently for its end and, one might say exclusively, in its actual economy and in the strict sense of Holy Scripture, redemption. On Calvary, upon the Cross, the work of redemption was consummated.

We need not consider all the questions which St. Thomas treats on this subject. For our purpose, it is sufficient to consider the Passion as a whole, the priestly act of Christ delivering Himself and immolating Himself for us, and study it in its relations to the Mystical Body. We need only remember that what is redeemed is not necessarily sanctified. The primary bond which in the Passion attaches us to Christ is not the bond of grace, but the social, juridical bond antecedent to it. We ought to begin by looking upon Jesus Christ in His Passion, and in His Passion above all the other mysteries of His life, as our responsible representative. Then, afterwards, we may look upon Christ in His Passion, as in the other mysteries of His life, as our Head Who communicates life to the rest of the Body.

The Passion of Christ merited our salvation. The evidence of this is built entirely upon the doctrine which is the subject of our study.

Let us recall, says St. Thomas,[25] that grace was not given to Christ for Himself alone, for Himself as a private person; but for the reason that He is the Head of the Church. Grace was given to Him as to the Source whence it was to flow into all the faithful. Therefore, the works of Christ in every case belong both to Him and to His members.[26] They with Him make but one—one sole Just One. The works of a justified man are his own. If he suffer for justice, he merits by that very fact salvation, according to the words of Our Saviour: "Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven" (Matt. v. 10). Consequently, since the complete Christ is Jesus and His members, He has won by His sufferings and His death for His entire complete Self—Head and Body—true merit with regard to salvation.

Also, the Passion of Christ won our salvation because of the satisfaction which it paid.[27] To satisfy for an injury is to offer to the offended one a compensation equal to or greater than the offense. Christ, by His Passion, by the horror of His torments, by the burning love with which He bore them, by His superlative holiness, offered to God in the name of the entire human race more than the required reparation. "And He is the propitiation for our sins: and not for ours only, but also for those of the whole world" (1 John ii. 2). "Where sin abounded, grace did more abound" (Rom. v. 20). Precisely under what title could Christ Jesus substitute for men, suffer in their place

and pay their debts? "Who gave Himself for us that He might redeem us from all iniquity" (Tit. ii. 14). Is it not the offender alone who can make reparation for his offense: and Christ is without offense. Yes; Jesus Christ is the Just One par excellence. But, innocent as He is, He has bound Himself very closely to us as sinners. St. Paul goes so far as to say: "He Who knew no sin, He hath been made sin for us." He has been made a curse for us (2 Cor. v. 21; Gal. iii. 13). What was the purpose of this abasement, this drawing together of the Just One and the sinners? St. Paul answers: "That the blessing of Abraham might come on the Gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith" (Gal. iii. 14). Christ Jesus made Himself one with us; Christ Jesus was charged with our sins, that He might justify us and wipe out the decree of condemnation against us. His Father and His own love have made Him our Head. As a result, the Head and the members make, so to speak, "one sole mystical person," and the satisfaction of Christ becomes the satisfaction of all His faithful members.[28] Only because we are such members does redemption become ours and we are saved.

Redemption, therefore, comes through substitution. But what is the foundation of this satisfaction given for another? St. Thomas answers: our incorporation into Christ. It is significant that present-day Catholic interpreters of St. Paul, among them Prat and Tobac, emphasize "a capital, leading thought in the systematic teaching of St. Paul," one that insists upon an aspect of the Redemption which is often forgotten and without which the soteriology of the Apostle is incomplete, and that is, our incorporation into Christ.[29] St. Thomas insists upon that same leading thought. Studying the vicarious and substitutive value of the death of Christ, Tobac writes: "We touch here the ultimate basis of substitution and vicarious representation. If the acts of Christ have any value for all Christ's community, if Christ takes our place before God, it is because He is the Head of humanity. It is because His whole community is intimately united with Him that it forms but the one same being, the one same Body with Him. The ultimate basis of substitution is this solidarity. Because Christ and His community possess solidarity, the death of the Head is the death of the whole Body, the Body being considered as dying with its Head. . . ."[30]

The Passion of Our Saviour was a work of the liberation of humankind, until then helpless slaves to sin and its consequences. Christ shattered the chains. First of all, He delivered us from sin.[31] He won the pardon of our sins by atoning for them, by paying the debt we contracted by them. "Since Christ is our Head, because of His Passion suffered out of obedience and love, He has delivered us His members from our sins by offering His own death as our ransom and our payment. As if a man redeemed himself from a fault committed by his feet, by one meritorious act of his hands. As the natural body is one in spite of its diverse members, so the entire Church, the Mystical Body of Christ, is considered the one same person with Christ its Head."[32]

Delivered from sin by the Passion of Jesus Christ, we are taken from the rule and slavery of the devil, and brought under the scepter of Christ.[33] We are freed from the pains due our sins because of the superabundant satisfaction offered by Christ our Head.[34] To the objections offered, St. Thomas answers victoriously, and the doctrine of the Mystical Body is always the ground-work of his reasoning.

The first objection is drawn from the fact that the damned are in hell. Eternal damnation is the greatest punishment for sin. But those who are in hell have not been delivered therefrom by the Passion of Christ. St. Thomas answers: The Passion does not yield its fruit except in those in whom it is applied by faith and by charity, and by the sacraments of the faith which incorporate us into Christ. That social and juridical bond which would unite us to Christ on the Cross does not suffice to justify us. The further bond of grace and of life is necessary for that. Without this vital union with Christ, it is not possible to share in the benefits of His Passion. And such a union cannot exist with the damned.[35]

If the Cross, one might object, frees us from the chastisements merited by sin, why impose upon penitents the carrying out of an act of satisfaction; that is, a "penance"? Is it not useless? Not at all, answers

St. Thomas.[36] Because Christ has truly suffered and satisfied for us, it is not right to think that our personal activity does not matter in this work of our salvation: that we may stand aside disinterested in it. The principle governing the distribution of the fruits of Calvary is this: To have part in the merits of Our Saviour, we must associate ourselves with Him and become like to Him.

This conformity with Christ is given us in Baptism through the rite of the sacrament, as St. Paul teaches. "We are buried together with Him by Baptism into death" (Rom. vi. 4); and this conformity is perfect. No "penance" is imposed on the newly baptized. Christ has liberated them fully. But, if he who has been baptized sin again, he cannot seek again for that perfect resemblance in Baptism, because Baptism may be conferred but once. What such a sinner must do is to associate himself with the Passion of Christ Jesus by suffering with Christ, imposing upon himself penances and propitiatory works. But these, without the concurrence of the satisfaction of Christ applied in the sacrament of Penance, would remain far inferior to the gravity of the fault to be expiated.

Another punishment of sin is death. The Passion of Christ has passed, yet men are ever dying. The Passion is not, therefore, the work of liberation, it is claimed. In answering, St. Thomas starts from the same principle as before. The satisfaction given by Christ has no effect in us unless we be incorporated into Him; unless He become our Head and we His members.[37] The members always conform to the Head. The soul of Christ possessed the plenitude of grace; His body remained subject to suffering. Through His Passion, that Body entered into the glory of immortality. It is the same for the members of Christ. Without doubt, the sufferings of Our Saviour delivered us from all the pains we have merited; and without doubt, we receive in our soul the spirit of the adoption of sons, which gives us the right to heaven as our inheritance. Nevertheless, our body is subject to suffering and is mortal. Only after we have been associated with the Passion and death of Christ do we enter into the glory of immortality.[38] Has not the Apostle said: "And, if sons, heirs also; heirs indeed of God, and joint heirs with Christ: yet so, if we suffer with Him, that we may be also glorified with Him" (Rom. viii. 17).

Jesus being dead, a soldier opened His side with a lance. To the water and blood which flowed from the pierced breast of Christ, the Fathers, and after them St. Thomas, point as a symbol of two sacraments which build up the Church, the Mystical Body of Christ. These two sacraments are Baptism and the Holy Eucharist. The one purifies and causes the death of sin and the old Adam. The other incorporates us into Christ. From out the wounded side, the Church is seen to rise. It is born, it increases, it prospers by reason of these two sacraments.[39] Christ dead and with head bowed has been hailed by the Fathers as the new Adam giving birth to the Church, His Spouse, even as from the first Adam, asleep, God drew the first woman. The Church, the spiritual Body of Christ, is also His Spouse. She was born from the side of the crucified Saviour. Her fecundity gives the new members to Christ, thanks to the regenerating waters of Baptism and the life-giving Eucharist, both prefigured in this mystery.[40]

The mysteries of the three days of death, as well as those of the Passion, are not seen in their fuller meaning unless we dwell, not only on what was proper in them to Christ alone, but also on their symbolism with relation to the members of the Mystical Christ. It was becoming that Christ be buried. Later (Part IV), we shall see that the dead by the power of Christ, their risen Head, will arise from their graves.

Christ willed to know the solitude of the grave that He might give us hope of rising one day, through Him and with Him.[41] Indeed, are we not already in the tomb? Through the death of Our Saviour, we are already spiritually dead unto sin, hidden in Him, enclosed in Him, far from the excitements of the world.[42] In this sense it is that St. Paul writes to the Colossians: "For you are dead; and your life is hid with Christ in God" (iii. 3). The baptized, dead to sin by the death of Christ, are, as it were, buried with Him by the immersion. By Baptism we have been buried with Christ that we might die to sin (Rom. vi. 4). "It is the death of the Christian effected in Baptism that is the foundation of the moral obligation for the Christian to live as one dead to sin."[43]

During the three days of death, while the body of Christ was in the sepulcher, His soul descended into Limbo, where the souls of the just awaited His coming and their entrance into heaven. All the holy ones of the Old Testament were also members of Christ. They had believed in salvation through the Messias, and in the Messias and the Passion of the Redeemer was for them, as for the living, the cause of salvation. But the virtue of the Passion is applied to every one of us through the sacraments, which associate us with the sufferings of Christ. For the souls in Limbo, that application was made by the descent of Christ Jesus into their dwelling place.[44] Or, rather, it was confirmed, for before His death the Son of God enabled the souls of those well disposed to profit by His merits to come. With the same reasons, one may readily explain why Christ did not descend to the hell of the damned; that of them He delivered no one; and that Christ did not deliver any of the infants who died without having received the sacrament that takes away original sin. The former and the latter, for different reasons, are incapable of having faith in Jesus Christ, of loving Him, or of receiving the sacraments that make one a member of the Mystical Body; they cannot be incorporated into Christ. All the bonds have been broken, and broken forever.[45]

III

THE GLORIFICATION OF CHRIST AND THE DOCTRINE OF THE MYSTICAL BODY

The Saviour, dying upon the Cross, paid our indebtedness and destroyed the empire of all the powers hostile to our salvation. Too often we stop just here in the study of the work of our justification. The Resurrection is rightly proclaimed the miracle par excellence of our Lord and Saviour. It is the brilliant, victorious proof of His divine mission, the immovable foundation of our faith, the pledge of our own future resurrection.

But we should more frequently show forth the part of the Resurrection in the work of our justification. The Ascension too should not, as is often the case, be passed over in silence. Both had a part, beyond all doubt, and it is far from a negligible one. A reading of the learned thesis of Tobac will bring home to us its high import.[46] That thesis is a renewed expression of the teaching of St. Paul, of the Fathers and of St. Thomas.

In the fourth part of this volume we shall speak of the relations of the Resurrection of Christ to the resurrection of our bodies at the end of the world. Here we shall speak only of the resurrection of our souls; that is, of their justification. We shall point out how our justification is, without doubt, a fruit of the Passion, but a fruit also of the glorification of Christ our Head.[47]

By suffering for us, Christ Jesus has, above all else, removed from us obstacles and evils. But, once having risen, freed forever from death, living a life immortal, Christ becomes for us, in all truth, in His humanity as well as in His divinity, the source of life for our soul and for our body. Christ, the new Adam, is a quickening spirit, says the Apostle (I Cor. xv. 45), communicating to His members the Spirit which He possesses in fullness. Consequently, Christ not only takes away what is evil: He enables us, even now, to share in the goodly powers that we so much admire in Him.[48]

The blessed benefits which Christ, the conqueror of death, gives, are life—life to the body, of which we speak later; life to the soul, which is called justification. St. Paul distinguishes the fruits, special and proper to the Passion and to the Resurrection, in these words: "Christ was delivered up for our sins, and rose again for our justification" (Rom. iv. 25).

St. Thomas, commenting on this, says:[49] "An effect always carries some resemblance to the cause. Therefore, the Apostle says that the death of Christ which took from Him mortal life is the cause of the taking away of our sins. The Resurrection, however, by which He was

reborn to a new and glorious life, is the cause of our justification, which gives to us a new life of righteousness.[50]

Further on, St. Thomas, explaining the proud challenge of St. Paul[51] "Who shall accuse against the elect of God when for them Christ Jesus makes intercession, Who died, yea, Who is risen from the dead, Who is at the right hand of God?" (Rom. viii. 33, 34), singles out from among the four great benefits of Christ His Resurrection, "by which He gives us life—life here of the soul, and hereafter of the body also."

The resurrection of Christ or Christ Risen, writes the Holy Doctor,[52] was achieved by the power of the Divinity, through which same power both souls and bodies rise again from death. It is only the power of God that can make the soul live by grace, or the body live by its soul.

The risen humanity of Christ, because it is the instrument of His Divinity, actively effects the resurrection of our bodies and the resurrection of our souls. Over and above being an efficient cause, that humanity is also the model, the exemplary cause. For it is to the image of Christ Risen to which the regenerated soul should be conformed. Paraphrasing a text in the Epistle to the Romans (vi. 4), St. Thomas says: "As Christ is risen from the dead by the glory of the Father, so let us in our turn go forth in this new life. Christ risen dies no more. We must see to it that we are dead to sin and risen in Christ."[53]

The death and resurrection of Christ the Head are the causes of our justification. But what is the respective causality of each? St. Thomas, explaining Romans iv. 25, beyond stating that the Passion is the meritorious cause of our justification, adds that the Passion is also, to a certain extent, the efficient cause of our justification. "The death of Christ secured our salvation not only because it merited that salvation but also because it effected it." But how far may we carry this efficiency of the death of Christ? As far as the destruction of sin. We must look upon the Resurrection as the efficient cause of our justification by grace. "An effect has in some way a likeness to its cause. The death of Christ, by which mortal life was taken from Him, is the cause which removes our sins. The resurrection of Christ, by which He entered the life of glory, is the cause of our justification, by which we enter into a new life of righteousness."

According to this, the Passion is not the primary efficient cause of justification as it is of the taking away of the obstacle to justification, that is, of sin. The resurrection alone, is, properly speaking, the efficient cause of justification.

In the *Summa*,[54] having answered this precise question, St. Thomas clearly asserts the efficient causality of the Passion and that of the Resurrection:

"For the justification of souls, two things must concur: the remission of sin and the newness of life through grace. If one regards the efficient causality, the fruit of the divine power, then both the Passion and the Resurrection are, one and the other, causes of the two effects. If one regards the exemplary causality, then, properly speaking, the death of Christ is the cause of the remission of sin, by which we die to sin; and the Resurrection is the cause of our newness of life, which is infused into us. Therefore, St. Paul says: "He was delivered (from death) that He might take away our sins, and He is risen for our justification."[55]

As a faithful interpreter of St. Paul, St. Thomas assigned its fitting place to the Resurrection in the work of our salvation. And he does likewise with regard to the Ascension.

The Ascension of Christ, he declares, is the cause of our salvation in a twofold manner. First, it carries our souls to Christ, and thus arouses our faith, our hope and our love. Secondly, and above all else, Jesus, by ascending into heaven for our salvation, opened for us the way to Paradise and prepared a place for us in the City of God. "I go to prepare a place for you" (John xiv. 2).

He is our Head. His members follow where the Chief has led.[56] The multitude of saints of the Old Law redeemed from Limbo are but as the first fruits of the members come to rejoin the Head. As the High Priest of the Old Law entered into the Holy of Holies, Christ entered heaven to be our priest and our everlasting advocate (Heb. ix.

24-26; vii. 24, 25). His true humanity with its glorious wounds visible to the Father is a ceaseless prayer to God to have pity on those for whom He assumed that nature, glorified after His sacrifice. From heaven, Christ our Head sends us the divine gifts, especially the supreme divine Gift, the Holy Spirit[57] (John xvi. 7).

Thus does one begin to understand what benefit to us is the Ascension of Christ Jesus. Our salvation does not end in living here the life of grace: that salvation extends to our living in heaven the life of glory with our whole self, soul and body complete.

Has not the Passion won all these benefits for us? St. Thomas answers: "Strictly speaking, the Passion of Christ is the cause of our ascension into heaven because it merited our ascension and it destroyed the obstacle thereto—sin. But the Ascension of Christ, in itself, is directly the cause of our own ascension, because our ascension was inaugurated by the ascension of our Head and in that the members must necessarily join."[58]

We shall summarize the efficient causality of three aspects of our eternal salvation: death to sin, or the breaking with Adam the sinner; the life of grace; the consummation of grace in the life of glory. These correspond to three mysteries in the life of Christ Jesus: His death, His resurrection and His ascension. His Passion enables us to die to sin. His resurrection gives a new life to the soul and assures a renewed life in the future for our body also. His ascension guarantees us eternal glory. Of all these benefits, the Passion is the meritorious cause. The Resurrection is the exemplary cause of the resurrection of our entire self. The Ascension is the exemplary cause of our glorification in heaven.

Because He is God, Our Lord gave to His sufferings a price and a merit infinite. Because He is our Head, His merits are communicated to us. His resurrection and His ascension are the guarantee that His members shall share in both. "Since Christ is our Head, what has been conferred on Him will also through His Person be conferred on us. Since He rose from the dead, we have been made, says the Apostle, to rise from the dead, though our resurrection will not be till later. In

His Person God has made us to sit with Him in heaven. 'God hath raised us up together and hath made us sit together in the heavenly places through Jesus Christ' " (Eph. ii. 6). Apropos of this text[59] in Ephesians, St. Thomas says that the Apostle uses the past for the future, declaring that to be already accomplished which will be realized only in the future. The Apostle does so because of the absolute certainty of our hope. We have from Christ our Head a guaranteed right to these future realities, a *jus ad rem.* "Who through Him are faithful in God, Who raised Him up from the dead and hath given Him glory that your faith and hope might be in God" (1 Pet. i. 21). The enjoyment, the possession, the *jus in re* will follow inevitably if we place no obstacle. It is simply a matter of time. Already Christ possesses this in our name. Already here below we have as pledge the Holy Spirit; already through grace we enjoy in reality the life divine.[60]

This doctrine of St. Thomas, founded upon St. Paul, is at all points in conformity with the Fathers. We limit ourselves to a few evidences. St. Gregory asks if there is not a contradiction in the words of Jesus. In His sacerdotal prayer (John xvii. 24) He asks the Father that His faithful be with Him in heaven, looking upon His eternal glory. But antecedently Christ affirmed (*Ib.* iii. 13), "No man hath ascended into heaven but He that descended from heaven." And St. Gregory answers: There is no contradiction. Christ has become the Head of His members. From such membership the unworthy are excluded. Christ is only with those of whom He is the Head. But these with Christ and Christ with them make but one. It is true, then, that to the heaven whence He alone in His Personality came, He alone will return, increased in His members."[61]

The same thought is frequently met with in St. Augustine. "Our Lord Jesus Christ said: 'No man hath ascended into heaven except He that descended from heaven.' It seems that Christ spoke but of Himself. Are all others to be abandoned and is He alone to mount Who alone has come down? What must we do? We must unite ourselves to His Body to make the one Christ Who descends and ascends. He ascends alone—for we with Him are one."[62] In another place St.

Augustine asks: "What profit would it be for us that Christ goes to His Father if He go alone? But He does not. Christ with all His members makes but one, as the head and the body make but one."[63]

"In ascending into heaven," writes St. John Chrysostom, "Christ has offered to the Father the first fruits of our nature."[64] And St. Cyril of Alexandria: "He, the first fruits of the universal resurrection, has ascended into heaven. He has been offered in the name of the multitude whom He has made part of Himself in order to give life to all and to be presented to God the Father as the first sheaf from the threshing floor of humanity."[65]

We conclude with this from St. Leo:[66] "The ascension of Christ is the elevation of ourselves to where the glory of the Head has preceded us: there whence the hope of our body calls. We are not now made the possessors of an earthly paradise. We are raised to the heights of that heaven to which Christ has led us. We have now by the ineffable grace of Christ, riches greater than anything we lost by the jealousy of the devil. The perfidy of the enemy took from us the happiness of our first home, but the Son of God has placed us, since we have been incorporated into Himself, at the right hand of His Father."

Chapter IV

THE DOCTRINE OF THE MYSTICAL BODY AND JUSTIFICATION BY THE GRACE OF CHRIST

JESUS CHRIST is the Head of the Mystical Body. That He may fulfill that office superabundant grace, in a sense infinite, has been heaped upon Him. One could not conceive of richer graces. He is the Source of all grace and graces that can ever be given to any creature.

The riches which Christ received at the instant of the hypostatic union did not remain sterile. They bore fruit in an incomparable harvest of merits: fruits of the most perfect, the most intense exercise of the virtues, to their highest, most heroic degree.

Our Saviour overflows, therefore, with infinite treasures of grace and of merit. He is our Head. We are His members all. His riches are ours.

This participation in the divine life, through Christ, is called grace. Many times have we had occasion to speak of it. We wish now to see what is meant by grace: the nature of this new life by which we are justified, its characteristics and its effects; the relations which it establishes between the Blessed Trinity and ourselves. We can do no more in the following exposition than mark the leading points of Catholic teaching on this subject, and bring out again how these points are connected with the doctrine of the Mystical Body.

Article I

GRACE: ITS NATURE, CHARACTERISTICS AND EFFECTS

The study of grace is an integral part of a right understanding of the Mystical Body. We have seen that the principal office of Christ the Head is to give us grace. The whole economy of grace is conceived by St. Thomas as a function of the Mystical Body.

For its plenitude has been conferred on Christ because He is the Head. The first supernatural helps are given to man in preparation for his incorporation into Christ, which is brought about by sanctifying grace. The sacraments are the channels charged with power from the Source and carry it to us ceaselessly: thus to give us life and spiritual fruitfulness. All together so sanctified become, according to the words of St. Peter (2 Pet. i. 4), "partakers of the divine nature," and form the united, organic and living Church, the Body of Christ.

I. THE NATURE OF GRACE

A detailed examination of the different divisions or kinds of grace does not enter into the scope of this volume, whatever kind it be, habitual or actual, prevenient, co-operating or subsequent, *gratum faciens*—sanctifying, or *gratis data*—gratuitous: all come to us from Christ.

We keep to the two great divisions, under which St. Thomas classifies all others[1] and which sufficiently explain the distinctions in the field of grace coming from our Redeemer. The grace called sanctifying grace has for its direct purpose and of itself the sanctification of him who receives it. The grace called gratuitous grace has for its purpose the spiritual benefit of one's neighbor rather than the perfection of the one receiving it. The first grace incorporates us into Christ, the second secures the betterment, the prosperity, the increase of the Christian community.

Sanctifying grace, in its turn, is subdivided into habitual or permanent and actual or transitory.

To habitual grace is attributed incorporation into Christ, and for that reason it is called sanctifying grace. Actual grace has for its purpose to prepare, to aid the soul, for its incorporation into Christ; or, in the case of one already sanctified, to guide, to sustain, to intensify the spiritual activity of that member of Christ.

To live well, says St. Thomas,[2] that is, to live so as to secure one's salvation, man has need of a twofold help from God. In the first place, he needs an habitual, an abiding gift which has healed his corrupted human nature and, having healed it, strengthens him so that he can do acts meritorious for eternal life, which he could never possibly do by unaided human nature. This gift gives the soul supernatural being, life divine. It is, so to speak, the accidental form of the soul,[3] making it a participant in the goodness of God. We say "accidental form," for grace is altogether above human nature and therefore could not be the human nature nor the substantial form thereof, but form nevertheless, for it fulfills in the supernatural order the rôle of the soul in the order of nature. It is the root, the functional principle of life and supernatural activity.

God, in truth, does not leave men, whom His love destined for supernatural beatitude, less helpless in the means of securing that end than He leaves helpless any of His creatures with regard to their own particular, natural end.

To lower creatures with impulses to natural acts, God gives forms and powers which are the mainspring of those acts, so that creatures are of themselves inclined thereto, and the movements imprinted upon them by God become connatural to them.

Surely, then, God infuses into those whom He sets in the pursuit of the eternal good, supernatural forms or qualities which enable them to receive from God with gentleness and ease these impulses towards their supreme end.

Such is the precise office of habitual grace. To the soul which it has transformed, it makes as natural, acts, sentiments, aspirations which, otherwise, and according to mere natural powers, would be impossible.[4] Even in the natural order the soul acts, not by its substance, but by its powers or faculties; so grace, the subject of which is the substance of the soul,[5] works only to save through the medium of infused virtues. The latter are the radiance,[6] the unfolding,[7] of the grace which is their root and their source.[8]

The second part of this twofold need of which St. Thomas speaks is that man must be moved by God. An impulse from God is necessary because of the fundamental truth that no creature can exercise its activity in any way without the movement of the Creator. In the present question of grace, such movement of the Creator is necessary for still further reasons.

Even after a man is justified, he has ceaseless need of being enlightened, stimulated, aided in his understanding and his will.[9] Grace considered as effecting any of these is called actual grace.

It awakens the soul to supernatural things: gives light to the mind, activity and power to the will. It disposes the soul, faced by different alternatives, often tedious and soul-wracking, unto justification. After justification it continues its office of stimulating, of enlightening, of empowering.

It stays in the soul only while it is giving this enlightenment, this stimulation. It passes out. Habitual grace, on the contrary, abides in the soul in a stable way. It is not a transitory act, but a state which, of itself, endures until it is changed by an opposing disposition. Like any life, it endures throughout our whole life, for it is the life of Christ made the life of our soul.

Grace sanctifying and grace actual come from Christ. Both have been merited for us by Christ. Both have the same final purpose—our salvation through our incorporation into Christ.

The Council of Trent declares: "Christ Jesus Himself, because He is Head of the members, the Vine with regard to the branches, exercises ceaselessly His influence upon those justified, an influence that always precedes, accompanies and follows their acts, and without which they could not, in any possible way, be pleasing and meritorious before God."[10] The first part of this text concerns itself with actual grace; the second, with sanctifying grace.

The Council regards actual grace and sanctifying grace as one in so far as they have this in common, that both have come from Christ, the one Head, the true Vine. Taking the words immediately following as a guide, we may give this definition of grace in general. An inflow, coming into us from Christ our Head, which makes us sharers in the divine life, enables us in a measure to perform acts specifically supernatural, effective towards our salvation and meritorious: to lead a life which seeks in all things and at all times the supreme end, the direct vision of God.

We may profitably compare with this definition the meaning of the grace called "gratuitous," of which we have already spoken.

This grace is not given to one "in order that one may be justified, but rather that he may aid in the justification of another."[11] This marks the distinction between actual grace and sanctifying grace which makes one pleasing to God. The one and the other are gratuitous. But sanctifying grace adds something to the meaning of a gratuitous gift; namely, sanctification. Therefore, it is called by its specific effect sanctifying grace; and the generic name for grace—"gratuitously given"—is left to designate actual grace.[12]

Gratuitous grace also emanates, is derived from Christ the Head: it is a giving from Him in His apostolic office as Teacher or Shepherd or Spiritual King. Actual grace, viewed in this precise way, may not imply participation in the divine life of Christ; still, in the thought and will of Our Saviour it is ever accompanied by sanctifying grace. Without this latter it could not be exercised worthily. And so, in the hierarchy instituted by Our Saviour, every giving of power is accompanied by a sacramental rite—by which sanctifying grace is conferred. All grace, then, whether it be the divine perfection of him who receives

it, or a divine power given to one that he may benefit another in supernatural good: whether it communicate divine being into him who receives it, or whether it simply give the recipient power to aid his brother to share therein—all grace comes from Christ the Head and is a fructifying gift of our Head.

II. CHARACTERISTICS AND EFFECTS OF GRACE

Sanctifying grace is as an end to which all other graces are directed. For sanctifying grace is a sharing in that plenitude of the divine life which Christ Jesus has received as Head of the Mystical Body. It will not be difficult to describe briefly its characteristics and its effects.

The Characteristics: First of all, grace is absolutely necessary for salvation. God has placed in Christ, and in the participation of His riches by grace, the one only adequate means of attaining the end of our existence—the direct vision of God. It possesses, moreover, a wholly supernatural and wholly gratuitous character because of the absolutely supernatural, the absolutely gratuitous end which God has proposed for man—the vision and possession of God Himself in the reality of His own Essence; in virtue also of the fact that grace is a sharing in the life of the Incarnate Word, the Redeemer, our Head.

No creature could ever even pretend that he had any right to the grace of the Incarnation and the Redemption.

Grace, according to the will of God, is not the privilege of some: God offers it to all, as He has set for all the end which it secures. Grace is, moreover, universal, for Christ, as we have seen, is the Head of all humanity without exception and His office as Head consists primarily in pouring out grace unto His members.

The Effects: The doctrine of the Mystical Body throws fresh light upon the effects of grace,[13] as it does upon its characteristics.

The justification which grace effects is not produced as Protestant teaching describes it. When one is justified, it does not mean simply that sin is no longer imputed to him. It means that his sin has been taken away: has been destroyed. "Be penitent and be converted that your sins may be blotted out" (Acts iii. 19). The sin has been remitted, removed, canceled. "Son, thy sins are forgiven thee" (Mark ii. 5). "Behold the Lamb of God, Who taketh away the sins of the world" (John i. 29). The soul does not merely put on the brilliant garment of the merits of Christ and, under that, as a shining mask hide its iniquities and its stains. The soul is cleansed, is washed, is purified. "Thou shalt sprinkle me with hyssop and I shall be cleansed; Thou shalt wash me and I shall be made whiter than snow" (Ps. l. 9). "Who washed us from our sins in His own Blood" (Apoc. I. 5). Justification does not mean that a veil has been thrown over our sins. Justification is a renovation, a radical transformation, a rebirth of the soul, which dies to the life of sin that it may live the life of justice. "When we were dead in sins, God hath quickened us together in Christ" (Eph. ii. 5). "He saved us by the laver of regeneration and renovation of the Holy Ghost" (Titus iii. 5).

It is inconceivable that Christ could enter a soul and permit sin to remain therein. The divine nourishment cannot live with the poison of evil. Companionship between Christ and Belial is impossible. Light and darkness cannot be together (2 Cor. vi. 14-16).

The Protestant conception lacks vitality, intimacy, reality. Moreover, we have already clearly seen that Christ is, for His members, the source of supernatural life. But a supernatural life could never be placed on top of a life diametrically opposed to it. The supernatural life removes the latter and takes its place.

Life is not external to him who possesses it. Life penetrates, life fills every corner of his being. Christ our Head becomes our Life. This justification which He effects could not be a mere outward, delusive imputation of justice, but a true interior renewal of the one justified so that he becomes a new creature (Gal. vi. 15).

Other effects of grace to which the Scripture bears testimony and on which the Fathers have written magnificent passages are: adoptive sonship (1 John iii. 1-2; Rom. viii. 14-16; Gal. iv. 4-7), participation in the divine life showing that adoption comes not save through a certain common possession of the divine nature (2 Pet. i. 4; 1 John

iii. 9; John i. 13), divine friendship (*Ib.* xiv. 21-23), the right to heaven as our inheritance (Rom viii. 17; 2 Tim. ii. 12; Titus iii. 7). All these flow logically from the fact that the life of Jesus comes into us, that we are incorporated into Christ.

Made one sole body with Christ, so much so that we remain attached and united with Him, we share in all His prerogatives. He is the Son and we are the children. He is the Heir and we are His co-heirs; He lives the divine life and we live that same life in Him. He is the Beloved of the Father and we, in Him, are beloved by the Father. Christ and ourselves are inseparable.

God cannot see the Head without seeing the members. God cannot love the Head without loving the members. Christ and His members are a unity indissoluble. With Christ we are carried into the life and the friendship divine. God has set no limit to His generosity. He exalts the just, as we shall see, even to the power of meriting the direct vision of God, that is, God in Himself, to see Him, to possess Him; and that God gives Himself to man even here below, in the Trinity of the three Divine Persons. All this is ours, in and through Christ our risen Redeemer. St. Peter Chrysologus, commenting on the words "Our Father" of the Lord's Prayer, well says: "God so associated Himself with man that God became man in order that man might be made God; the master became the servant, while the servant has been transformed into a son. Kinship, ineffable, unique, eternal, has been fixed between humanity and the Divinity."[14]

III. MERIT, THE FRUIT OF CO-OPERATING GRACE

Man, enriched by this complex organism of holiness, supplied with the principle of life and supernatural activity, is consequently capable of doing those acts which are above the forces of all created and creatable nature. These acts are in true proportion to their divine end and are meritorious. For this end is to be won and must be merited. Eternal blessedness is pictured for us by Holy Scripture as a crown of justice, awarded by a just judge (2 Tim. iv. 7, 8) as a recompense for our good works, as a salary proportioned to the labor done (Matt. v. 12: xvi. 27; Luke vi. 23; 1 Cor. iii. 8). We have here a further point to which we should give some study.

To merit, as men use the word, is to secure a right to a recompense for work voluntarily done, to the profit of him who asked that it be done. It is an obligation on the part of one to remunerate the other who has a right to the remuneration because he has freely rendered the service asked by the other.[15] Merit, therefore, is concerned with the virtue of justice.[16] It is evident, in the first place, that no creature can acquire any such right as this before God. We have nothing of value that we can bring to His service. We can do nothing but return to Him what He has already freely given.[17] Everything we possess comes from God. It is impossible for us to start our faculties and our powers into action without the divine concurrence. Our efforts do not enrich God. He receives nothing from us. He cannot owe anything to us.

There is no indebtedness on the part of God to His creatures. If God owed the creature anything, the reason for such indebtedness could be only in God Himself. With regard to His own creatures, the principle or root of our being able to merit is, therefore, in God.[18] We might express it as follows: God in His wisdom and goodness established a law by virtue of which there exist a proportion and a finality between the effort of the creature or the exercise of its activity, and the securing of the good—the term or purpose of that activity.

God, unless He deny what He Himself has set down, cannot depart from this law of His wisdom, expressed in creation. He ought, in justice to Himself, that is, in line with His eternal law, grant the end He has set to creatures who seek it.

This rule holds for all creatures, with or without intelligence. Creatures without intelligence have an end proportioned to their nature. They attain it inevitably provided no obstacle is set thereto. But because they of necessity and infallibly attain it, they never merit. Merit implies liberty.[19]

Only intelligent, free creatures may merit before God. If they exercise their energies according to the law of their nature, God is obligated to Himself, because of the order He has of His own will established, not to prevent creatures from securing their natural end. But it must be remembered that we have here a merit that is purely analogical compared to the merit mentioned above.

God is debtor, not to His creature, but to Himself. The obligation to pay the debt does not exist here between him who is said to merit and him who recompenses. It rests solely with God, the Remunerator.[20] Therefore, St. Thomas uses here the expression "as a reward."

Moreover, this does not lessen the certainty of the fact that we gain merit in a true way before God. On the contrary, that certainly rests on the essence of God Himself, and borrows from Him its soundness.

So far there has been no question of merit save in the order of nature. Every man who lives according to the laws assigned by God to his nature merits in the way we have described. God accords to him the end to which he tends, natural happiness. But, as a matter of fact, man has not this natural end. One only end is proposed for man and imposed on man. It is a supernatural end, the direct vision of God, the life eternal. St. Thomas is led, then, to ask the question: "Can a man by his deeds merit life eternal?"[21]

St. Thomas answers: Without grace, which reconciles us with God, which raises our faculties to a higher level, it is impossible. Life eternal is altogether out of proportion to the forces of human nature, of human nature unimpaired.[22] But when man has grace it is possible because then the acts which our faculties perform, proceed in very truth from the Holy Spirit, Who has lifted to a higher plane the powers of our soul and our free will. Because they proceed from the Holy Spirit dwelling within us by grace, our acts are divine and intrinsically proportioned to the benefits of eternal glory.[23]

Herein is apparent the close bond connecting the doctrine of merit with that of the Mystical Body. The bond is, indeed, so close that merit on our part is not and could not be without the Mystical Body. St. Thomas says: "It is impossible to merit without grace." Antecedently he said: "One cannot possess grace except through union with

Christ, the Head, the one and universal source of grace." The conclusion words itself: "It is impossible to merit without incorporation into Christ."

We find ourselves back to that wondrous unity of Christ and His members. At once a light more brilliant than ever invites us to exalt still further the marvels of that order which Christ Our Saviour instituted.

Man, by the grace which flows to him from his Head, is able to merit life eternal, and that condignly. But this merit in the just man seems to lack a certain perfection. It is not yet that merit which prevails between man and man. It is ever a merit founded on God Himself—that is, founded on His Holy Spirit, Who dwells in us, and on the ruling of God's wisdom and God's goodness with regard to man called to a supernatural end. It excludes the thought that God can be in debt to us.

But now let us raise our eyes to that sublime reality, the Mystical Body. Its Head, Christ Jesus, has acquired before God every merit. In the full extension, the full rigor of that word, Jesus Christ, God laboring and suffering in His flesh, has made God His debtor. In strict justice He had a right to all the good things of God. He is God's creditor.

But we are one with Jesus Christ our Head. We form, so to speak, with Him one only Son of God. In Him and through Him we are made heirs by right. This intimate union with Jesus Christ makes us sharers in His unequaled honor of having God our debtor. Through Christ and in Christ we are creditors before God. Life eternal, the possession of God, God Himself are due to us. God alone can be the just and adequate recompense of our acts as living members of Christ.

Thus, we see the extreme height to which in his dignity the Christian is exalted; the nobility given him by Christ the Redeemer; his superiority to Adam, even as Adam was before the fall. According to Holy Scripture, the reason of the Incarnation is the reparation of the sin of Adam. Without the Incarnation there would be no Mystical Body.

We understand now the whole truth of that astounding cry of the Church: "O happy fault that merited so great a Redeemer!"[24]

Article II

THE HOLY TRINITY, AND ESPECIALLY THE HOLY SPIRIT, IN THE WORK OF OUR SANCTIFICATION

We have not yet recorded all the blessings brought to us by sanctifying grace. To the members of Christ, God gives beyond measure, even as He did for the Word Incarnate. He gives Himself. The Trinity dwells in the just man. The just man has within him for his blessedness the Father, the Son and the Holy Spirit. Man begins, in the penumbra of faith, it is true, but he begins here the life of heaven. We must speak at least briefly of this presence of God in us: of His action in our souls, and particularly of the action therein of the Son and of the Holy Spirit.[25]

I. THE TRINITY IN US

St. Thomas treats this question in the first part of the *Summa*, wherein he studies the sending forth, the mission of the Divine Persons.[26] A sending forth, or, as we shall express it here, a mission, whether invisible as in the justification of Baptism, or visible such as the mission of the Holy Spirit on Pentecost, always has sanctification for its end.[27] Every mission means a gift from the Person sent thereon. This does not mean, however, that the Three Persons of the Blessed Trinity may not grant gifts without being sent forth. The Father, Who is without procession, and therefore without any mission or sending, gives Himself to the justified soul and dwells therein.[28] "If any one love Me, he will keep My word, and My Father will love him and We will come to him and will make Our abode with him" (John xiv. 23).

Mission, or sending, is intimately bound up with the "procession," or origin, of the Divine Persons.[29] The Son proceeds from the Father and is sent or given by the Father. "God so loved the world as to give His Only-begotten Son" (*Ib.* iii. 16). "God sent His Son, made of a woman" (Gal. iv. 4). The Holy Spirit proceeds from the Father and the Son, and is sent by both (*Ib.* xiv. 16-26; xv. 26; xvi. 7). But the gift of the Father, the mission or sending of the Son and of the Holy Spirit is always given because of sanctifying grace. Only by sanctifying grace do we possess the Blessed Trinity.[30] The Father, as well as the Son and the Holy Spirit, dwells in us, communicates Himself to us that we may have joy in Him.[31] But because He, the Father, is without procession, it cannot be said that He is sent.[32]

This mission of the Son and the Holy Spirit, this gift of the Father, is granted in favor of those whom grace has regenerated. Every advance in virtue, every increase in grace, every worthy reception of the sacraments is accompanied by a new sending forth of the Word and of the Holy Spirit, by a new giving of this gift by the Father.[33] We may say more. The holy ones of the Old Testament, through their faith in the Redeemer, also belonged to the Mystical Body of Christ. They were justified and possessed grace even as we do here below. To them therefore the Father gave Himself; to them were sent the Son and the Holy Spirit.[34]

Everyone in the state of grace, that is, everyone who is a living member of the Mystical Body, has within himself the Holy Trinity, Who works within him and sanctifies him. But this divine indwelling in our souls and, in general, all work of sanctification are in a special way attributed to the Holy Spirit. We must therefore speak of the action of the Third Person of the Blessed Trinity.

II. THE WORK OF THE HOLY SPIRIT IN THE MYSTICAL BODY

It is impossible to read the New Testament and, above all, St. Paul and St. John, without being impressed by the important place which

the Holy Spirit holds therein. Taking as a guide St. Thomas, we shall recall some of the scriptural passages.

First of all, the Holy Spirit dwells in us. We, members, are His temples. "Know you not that your members are temples of the Holy Spirit?" (1 Cor. vi. 19).

This fact in itself proves the divinity of the Holy Spirit in that He has for His temples the members of Christ, Who is God.[35]

The Holy Spirit dwells in us, not only by the created gift of grace, but substantially, and in His own Person.[36] That substantial indwelling in us of the Holy Spirit proves, according to the Greek and Latin Fathers, that He is divine.[37] Thus being substantially present in us, the Holy Spirit, says St. Thomas,[38] achieves in us works divine and in every way like unto those of Christ, Who is God.

The Holy Spirit sanctifies. "You are marked; you are sanctified; you are justified in the name of our Lord Jesus Christ and in the Spirit of our God" (1 Cor. vi. 11; 2 Thess. ii. 12).

The Holy Spirit confers the life of righteousness. Christ said: "As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me" (John vi. 58): Of the Holy Spirit it is said: "It is the Spirit that quickeneth" (*Ib.* vi. 64). "You shall live by the Spirit if you mortify the works of the flesh" (Rom. viii. 13). The Holy Spirit has the power to raise from the dead, even as Christ has the same power.[39] The Holy Spirit speaks through the Saints as Christ speaks through them.[40] To the Holy Spirit belongs filial adoption even as it also belongs to Christ.[41]

Up to this point St. Thomas has aimed at proving the divinity of the Holy Spirit by reason of the fact of His indwelling: the likeness of His works unto those of Christ Jesus. Later he studies at length and in detail the action of the Holy Spirit. He sets out in order His manifold operations and aims to show how the divine action of the Holy Spirit is in wonderful harmony with the reason and the heart of man.[42]

The Holy Spirit in giving us Himself fulfills a twofold office. He enriches us with the gifts of God. He moves us; He urges us; He draws us to God.

The Holy Spirit and the divine bounty. The first benefit of the Holy Spirit, and the source of the others, is the resemblance which He gives us to Himself. He is the substantial Love of God. He puts into our hearts the love of God. "The charity of God is poured forth in our hearts by the Holy Ghost Who is given to us" (Rom. v. 5).

He dwells in us[43] and with Him within us dwell the Father and the Son. "If anyone love Me he will keep My word, and My Father will love him and We will come to him and will make Our abode with him" (John xiv. 23; Cor. iii. 16; 1 John iii. 24).

In a reciprocal way, we are in the Triune God. God loves one who loves Him. Indeed, it is always God Who loves first (Prov. viii. 17; 1 John iv. 10). Since the beloved is in him who loves, and the Holy Spirit, God, is within us, we therefore through the Holy Spirit are in God.[44] The loving one holds no secrets from the beloved. Made by the Holy Spirit the beloved of God, we are initiated both here and in heaven into the secrets of God.[45] Love is revealed by its kindnesses. A sterile love is a deceitful love (1 John iii. 17). No love is kindlier than the divine love, and all and every measure of gifts comes to us from God by the Holy Spirit.[46] Love and offense are incompatible. The Holy Spirit endowing us with the divine friendship first of all takes away sin and removes every obstacle to an intimate loving union.[47]

Love lives by points of contact and of likeness. God, Who loves with a perfect love, wishes us to have a perfect resemblance to Himself. Through His Holy Spirit and the gifts of the Holy Spirit He exalts, elevates to a divine power the faculties of our soul. He gives to our actions a value and a dignity divine. They have, as their reward, the vision direct, the possession of God. Through the same Holy Spirit God opens to us the way of blessedness to our heavenly inheritance, where our union and our likeness unto God will be perfected.[48]

One of the highest marks of love that can be given anyone is to adopt him as a child. Through the Holy Spirit, the substantial Love, we are adopted as children of God. And this in so perfect a way that we become sharers in the divine nature. We are of the family and of the generation of God, with all the rights of children. Of our adoption

as children of God, of our destiny to eternal glory, the Holy Spirit is the Agent, the Sign, the Pledge and the Witness.[49]

The Holy Spirit draws us to God.[50] We have considered the action of the love of God in giving Himself to us: all the rich treasures that come to us from the Holy Trinity through the Holy Spirit, all of which are evidences of the divine friendship. But if this charity which brings down to us God and His generosities is not to remain inactive in our hearts, the same power, the same loving force which draws God to His creature must carry the creature to his God. Such thoughts and such longings are aroused in us by the love of the Holy Spirit.

We seek above all else the presence of God (Philipp. iii. 20), His companionship, intimacy with Him. Even here below "our conversation is in heaven" (*Ib.*). We live for heaven, awaiting the full light, the perfect security, vision undimmed, the enjoyment of God face to face.[51]

God is our joy. His words, His deeds are our delight. The same Holy Spirit Who gives us these high sentiments is our consolation in adversity and in suffering. He is the Paraclete.[52] Friendship builds both wills into one. One who loves wishes that which his beloved wishes. The will of God is known through His commandments. The Holy Spirit Who gives us the love of God carries us kindly, urges us, draws us to achievement with keen attention to the desire and the will of God (John xiv. 15; Rom. viii. 15).[53]

This whole uplifting of our being towards God, aroused by charity, has from the Holy Spirit its own particular character. The just man goes to God not after the manner of a slave, but with a child-like and a free heart. His relations with God drive out all servile fear. We have not received the spirit of bondage, but the Spirit of the adoption of sons[54] (Rom. viii. 15).

Indeed, this same action which carries us freely to God, rescues us from the slavery of the passions, from the chains of sin and of the flesh[55] (2 Cor. iii. 17; Gal. v. 18; Rom. viii. 13). All the enemy powers, which had made of the Mosaic Law "the way of sin and the instrument of his reign"[56] have been shattered by the Holy Spirit. Without Him the law is but the letter, and the letter kills, for it imposes the duty but gives not the power to fulfill. So the New Law, or the Law of the Gospel, means more than the written law or the summaries of the faith and of the moral precepts:[57] for if the New Law were no more than that, it would labor under the same disadvantages as the Old. "Even the letter of the Gospel would kill if they were not within the healing grace of the faith." The written law has but a secondary place. What is primary, fundamental, principal in the Law of the Gospel is the grace of the Holy Spirit which gives the power to fulfill the letter. The New Law is not the "written law in which is handed down what disposes to grace or concerns the use of grace"; it is, above all else, "the very grace of the Holy Spirit written upon the hearts of the faithful . . . and which is given to the faithful of Christ"[58] (Rom. viii. 1-17, 26).

The Holy Spirit, considered in His work of moving us towards God, is a light[59] which reveals the way to be followed: and a life which bears to the soul and causes to be implanted as seeds in the soul a whole train of ideas, of sentiments, of impulsions, of needs, of new, supernatural tendencies. With all these He is therein Himself, the light to guide these sentiments and these energies with the force necessary for them to attain their objective.

From this, one can measure the vast difference which exists between the soul of one ignorant, yet living in the state of grace and loving God, and the soul of one learned in dogma and moral even in their finer distinctions, but who lacks the Master, this Friend within, the Holy Spirit, Who illumines, with a wholly heavenly light, dogma and moral; leads us to relish and to love them and gives us the power to conform our life thereto.

III. THE HOLY SPIRIT AND CHRIST THE HEAD[60]

This title might lead the reader to think we were digressing. On the contrary, we are still at the heart of our subject, the center of the Mystical Body. Sent by reason of the need of grace coming from Christ to us, the Holy Spirit is present in the soul, a divine power

influencing the members of Christ. We have so far endeavored to follow, to analyze His action therein. But as we consider more attentively the effects brought about by this superior Agent, this question arises: If such is the work of the Holy Spirit, what, then, is the work of Christ? Have we not equally credited to Christ the pardon of sins, sanctification, the giving of divine life, our adoption as children of God, friendship with God and likeness to Him, resurrection from the dead and life eternal? Is it not Christ Who reveals to us all the secrets learned from the Father? (John xv. 15; xvii. 8). Is it not He Himself, the Light enlightening every man who comes into the world? (*Ib.* i. 9). The Way, the Truth, the Life? (*Ib.* xvi. 6). Is He not the Power divine that fits us for supernatural works? (*Ib.* xv. 5). "Without Me you can do nothing." Is He not the cause of our every growth in spiritual fruitfulness? Is He not the sole true Vine of the Father, without which nourishment the branch is sterile? (*Ib.* xvi. 1-8).

On all these points the same action must be assigned both to Christ and to the Holy Spirit.[61]

We need not here refute the opinion of those who from this identity of functions deduce an identity of Persons.[62] We should, however, explain the insistence of Holy Scripture in speaking of the office of the Holy Spirit. We should explain, how, while all that comes to us here, comes in and through Christ, the action of the Holy Spirit in consequence detracts in no way from that of Christ.

First of all, it would be a great mistake to think as Petau, for example, does, that the divine indwelling by grace is the personal and exclusive prerogative of the Holy Spirit. That indwelling belongs in common to the entire Trinity.[63] All the works of the Blessed Trinity *ad extra*, that is, all works of the Blessed Trinity that are outside the Blessed Trinity Itself, are common to all three Divine Persons. What the Holy Spirit does in His work of sanctifying souls, the Father and the Son do with Him.[64] The Holy Scripture tells us our soul is the dwelling place of the Father and of the Son as well as the temple of the Holy Spirit (1 Cor. iii. 16; Eph. iii. 17; John xiv. 23). The only difference is that the Father is not therein because He was "sent" as are the other Persons, for the Father is the principle, and therefore could not be sent. On the other hand, Christ is the Word made Flesh, and by reason of that, because He is the Son, He is the worker of our sanctification even as are the Father and the Holy Spirit.

Why, then, do Holy Scripture and the Fathers attribute to one Person in particular what is common to all three Persons? The answer is that by this "appropriation" the character proper to every one of the three Divine Persons is made clearer to us. A work is attributed, although it be the work of all three, to one of the Divine Persons because it falls most readily under that relation which that particular Divine Person holds in the Trinity and by which He is one of the Persons of the Blessed Trinity. For example, the Holy Spirit proceeds from both the Father and the Son as from one principle, by way of love. He is Their mutual, substantial love, an Infinite Person, Who seals Their union.[65] All the works of love, such as sanctification, and all gifts that accompany it, and, foremost, the indwelling of God in us are, therefore, naturally attributed to the Holy Spirit.

Following the manner in which the Son and the Holy Spirit proceed from their principle, we see that to the Son, as the Word of the Father and the perfect Image of His Substance, are attributed the intellectual gifts, and to the Spirit those which pertain to charity and love. If Christ is the Head of the Mystical Body, the Holy Ghost, Who is the bond and seal of the eternal union between the Father and the Son, is the heart of the Mystical Body, its principle of life, of movement and cohesion between the members and the Head, and of the mutual relations of the members to one another.

But it is important to state here that while the divine indwelling in souls is common to the three Divine Persons, one thing belongs exclusively to Christ, the Word made Flesh: the actions that Christ fulfilled as God Incarnate, the influences He exercises, the merits which He won and which He communicates as the Son of God made man. He alone is our Saviour; He only is our Redeemer; He alone is our Head. Together with the other Persons of the Blessed Trinity He justifies and sanctifies us; but He alone is the meritorious cause, through His

Passion and His death, of these divine communications. He alone is their instrumental cause, through His humanity and the sacraments. He alone is the exemplary cause, the Example perfected of our regeneration; the Model, the likeness of which He reproduces in us, with the co-operation of the Father and the Holy Spirit.

The Holy Spirit comes to us through Christ Jesus, our Head. Christ gives Him to us to be the bond of our union with God and the bond of our union one with another.[66] The Holy Spirit is the pledge which Christ Jesus gives to His members. Whoso has not the Spirit proves himself by that to be no part of the Mystical Body.[67] "Now if any man have not the spirit of Christ, he is none of His" (Rom. viii. 9). So true is it that the Holy Spirit comes to us through Christ, that St. Cyril of Alexandria might write: "It is not for Himself that the Only-begotten Son receives the Holy Spirit. The Holy Spirit is His, the Holy Spirit is within Him and is given by Him. The Son of God, having become Man, carries, embraces within Himself all human nature. He must restore it in its entirety. It is reasonable and in conformity with Holy Scripture to conclude that Christ has not received the Holy Ghost for Himself, but rather for us. In Himself Christ is the channel of all good to us."[68]

"It is by one and the same Spirit," St. Cyril says elsewhere,[69] "that Christ unites men one to another and men themselves to God. In spite of the number and the dispersion of humankind, Christ brings to dwell in us the Spirit of the Father and of Himself, perfecting thus in us the union of souls. The power of His Sacred Body makes those who eat thereof members of the one same Body; so the one same Spirit of God dwelling in all effects spiritual unity."

We may go still further, and these last citations invite us to do so. The action of the Holy Spirit does not cancel in us the action of Christ. The Holy Spirit is not given to us except by Christ and in Christ, the Word made Flesh. The Holy Spirit Himself proceeds from the Son, Who has assumed our human nature, as He proceeds from the Father. The Holy Spirit is sent by the Son from Whom He receives that He may give to us. The lights which the Spirit bestows, the truths which

He reveals, are the lights and truths of the Son Who, with the Father, is the principle whence the Holy Spirit proceeds[70] (John xv. 26; xvi. 7, 13-15). If He makes us the children of God, it is because He is the Spirit of the Son of God. If He makes us the adopted sons of God, it is by making us one with the Son of God by nature.[71] But He Who is the Son of God by nature has through His Incarnation become Christ our Head and, thus, the Holy Spirit is the Spirit of Christ, Who is the Son of God by nature.[72] So it is His Spirit that Christ Jesus gives to us.

One now sees more clearly how for this reason also the marvels of God's life within us are attributed equally to Christ and to the Holy Spirit, as previously we saw that though works outside of the Blessed Trinity Itself are common to all three Persons thereof, they may be attributed to the Word as well as to the Holy Spirit.

Because of our incorporation into Christ, our prerogative as members of Christ, the Holy Trinity dwells within us, sanctifies us, makes us sharers in the divine nature. By appropriation all the marvels done in us in the order of our sanctification are attributed to the Holy Spirit. This is because these marvels are pre-eminently works of divine charity and gifts of divine love. They bespeak, therefore, especially Him Who within the Trinity Itself proceeds by way of love, is substantial Love Itself, and is called "the Gift."

But only within the Mystical Body are we beneficiaries of this divine indwelling. The mission or the gift of any of the Persons of the Blessed Trinity comes not to us except under the title of sanctifying grace. Without membership in the Mystical Body we cannot have sanctifying grace. The Holy Spirit Himself, the Gift and the Giver par excellence, proceeds from the Father and from the Son, Who became Incarnate and Who is our Head.

PART TWO

The Doctrine of the Mystical Body
and
The Sacraments

PRELIMINARY CONSIDERATIONS

CHRIST is our Head. Christ, the Incarnate Word, has made human nature a consort of the Divine. The Word became one with us without ceasing to be God. Into His own Hands, He took our cause. He removed, He abolished the obstacle which closed heaven to us. Being made, for love of us, sin and condemnation, He nailed both to the Cross in Himself that both might be annihilated (2 Cor. v. 21; Col. ii. 14; 1 Pet. ii. 24): "Who His own self bore our sins in His body upon the tree that we, being dead to sins, should live to justice: by Whose stripes you were healed." By His blood He redeemed us from the rule of the flesh, of death, of hell. He made us His own: "The Church of God which He hath purchased with His own blood" (Acts xx. 28). Then He rose from the dead. He lives always, the one and inexhaustible fountain of life.

He is consecrated by His resurrection, which seals the work of Calvary, in His office of Priest and Victim—"that He might offer us to God, being put to death indeed in the flesh, but enlivened in the spirit" (Heb. vii. 24, 25; 1 Pet. iii. 18). He has ascended into heaven and there, before the eyes of the Father, is the sovereign Sacrifice ever redeeming. He is perfecting in Himself the Sacrifice unwithdrawn (Heb. ix. 24-26; x. 12, 14; Apoc. v. 8, 14), the fullness of the number of His holy ones. He is the Lamb, ceaselessly offering Himself, "A lamb standing as it were slain" (Apoc. v. 6), for which the saints sing His glory (*Ib.* v. 9, 12).

Having sacrificed Himself for His "purchased people" (1 Pet. ii. 9), what seeks He further to do for them? He seeks to incorporate His people into Himself, to make them like to Himself in having them share His life, in enriching them with His merits. His people are the continuation, the extension of Himself.

How do we share in that wealth of grace which we have so admired in our Divine Head? Through what channel are the merits of His life and His death poured forth on us? Who will associate us with His Passion that we may live with Him? How will the rivulet have a never failing flow unless the waters be communicated to it? How can the branch receive rich nourishment from the vine unless the former be joined with the latter?

He Who has done so much for us surely knows how best to communicate these His blessings to His redeemed ones. He might have established no intermediary means; He might immediately have conferred grace. But He knew human nature thoroughly. He had deigned to assume this nature, to become altogether like unto us, sin alone excepted. He willed to come down to our weakness, to heal and to sanctify by means fitted to us who are made up of spirit and of matter. He knew the shortcomings of our understanding since the fall. He resolved to lead us to the invisible gifts of grace and glory by visible symbols. Man, He knew, separated by pride from God, had become a slave to material things, and was prone to adore creatures, of which man himself was king.

Christ chose to use even the creatures that have no reason, even material and sensible things, that man, also humbly accepting such means, should re-submit himself to the Creator. Thus would man win back, through divine friendship and justice, his kingship over creation. Christ knew the fascination for sense-endowed man, of sensible things. Such fascination too often leads to sin. Christ wished it to serve for man unto his justification and his salvation.[1]

To this end Christ instituted the sacraments, signs bearing sanctifying grace: "signs visible, of grace invisible, instituted for our justification," according to the Catechism of the Council of Trent. They are the channels into which open the source waters of grace, and by which those waters are carried to us. A sacrament is a sign. In every sacrament the meaning of the sign is manifold. It recalls the Passion of Christ, the cause which merited our justification. It signifies grace, which constitutes our justification. It forecasts our future glory, the final end of our sanctification.[2]

A sacrament is a fruitful sign of grace. A sacrament effects that which it signifies, and effects it in the signifying. This axiom sums up the question of cause with regard to the sacraments. "It is evident," says St. Thomas,[3] "that the effect of the sacraments of the New Law is incorporation into Christ. Therefore, of Baptism, the Apostle writes: 'As many of you as have been baptized in Christ have put on Christ' (Gal. iii. 27). One does not become a member of Christ except through grace. The sacraments therefore produce grace." How? St. Thomas answers, "As instruments." An instrument acts, not by its own power, but by virtue of that cause which is its principal. The head or principal cause here is Christ. The sacraments are the instruments which He chose to bring grace to us.

In every sacrament sanctifying grace is accompanied with its train of powers and gifts. This divine power is of exceeding richness and fitted to produce manifold effects. Moreover, it has a healing power that cures our weaknesses, that meets all the needs of our nature. It elevates; that is, it makes us sharers in the divine life, friends of God, co-heirs with Jesus Christ and temples of the Holy Spirit.

In particular, a sacrament gives energy of grace for that special effect which the particular sacrament was instituted to produce.

Our Lord instituted many sacraments because He knew diverse purposes must be served. "The sacraments are instituted for certain spiritual effects necessary in the Christian life."[4] This special effect is called sacramental grace. It is not, properly speaking, an added help. It is rather a particular efficacy which the grace of the sacrament develops. The entire efficacy of the sacraments of the New Law is born of the

Passion of Christ Jesus. The soul and body assumed by the Word were the first instruments of the Divinity to give us supernatural life. The sacraments carry to us this life of Christ. The grace of the sacraments has two principal ends: to take away sin, and to make our soul capable of offering to God a worship worthy of Him—to raise us to the priesthood of a true Christian life. In His Passion, Christ took away our sin by offering a sacrifice more than abundant in its merits. In the Passion, He instituted the worship of the true religion:[5] "Christ hath delivered Himself for us, an oblation and a sacrifice to God" (Eph. v. 2). From out the Passion, therefore, the sacraments draw their efficacy: through the Passion their power and their merit are made ours.[6]

As we have said, the purpose of the sacraments is not simply to give us a remedy against sin, and restore us to friendship with God. They perfect us in the service of God: they make the actions of our daily life worthy expression of the worship which as Christians we owe to God. That is why every Christian shares in a measure in the priesthood. "All of us," says St. Augustine, "have received the holy anointing in Christ our Head."

But whosoever has a definite office, a public commission, receives some particular external evidence of his office. Officers of the army have their insignia of rank; they wear a distinctive uniform. In the Christian faith those who are authorized to exercise spiritual office with regard to religion are set aside by a special sign which we call "character."[7]

In itself this sign is a ministerial commission which gives to him who receives it the power to carry out acts of divine worship.[8] The faithful constitute a hierarchy under Christ, the Prince and the High Priest.[9] Considered in its relations with the visible sacrament which imprints it, this character is an index , a mark of rank and office in the Church of Christ. These ranks and offices may come under one of three categories: the office of those who confer divine gifts upon others; the office of those who receive such gifts; the office of those who defend such gifts against enemies.

There are also three sacraments that imprint a character, that mark the recipient as one who has been established in a new state with regard to public religious worship. Baptism gives him the right to receive the sacred things of God. It opens to him the whole treasury of the Church. Confirmation makes the Christian a soldier charged with the defense of the treasures bequeathed by Christ. Holy Orders makes provision for their administration. The other sacraments do not imprint a character, for they do not empower the Christian with any public function.[10]

The imprinted character commissions the recipient to receive, or to defend, or to confer upon others, all that pertains to divine worship. Every religious rite of the Christian faith, says St. Thomas, has its root in the priesthood of Christ. This sacramental character is, then, in a special way a character of Christ. By it the faithful are associated with His priesthood. These different sacramental characters are naught else than "particular participation in the priesthood of Christ and are derived from Christ Himself."[11]

This sacramental character or "mold" is imprinted upon the immortal soul, in the understanding, a faculty in itself stable, steady, as contrasted with the will, which is essentially changeable. This sacramental character is immortal like the soul itself. It is stable as is the intelligence. It is indelible as the Priesthood of Him Who imprints it is eternal. It marks the soul forever with the seal of Christ.[12]

Since the effect of the sacraments is justifying grace, it is evident that God alone is the cause of the sacraments. God alone can sanctify a soul; that is, communicate a sharing of His own nature, for that is what grace is.[13] Christ as God is the Author of the sacraments. Christ as Man is the principal Dispenser thereof. His power therein is called the power pre-eminent. No power is better deserved, for His Humanity is the instrumental cause of our justification. This pre-eminent power is a prerogative of Christ as Chief of the Church. As Head of the Mystical Body He is the source of grace for all its members. As Head, He has suffered and merited on the Cross. Since He is the Giver, through the sacraments, to His members, of the riches of grace and of merit, it is for Him to institute the means. In His Name alone may they be administered. He freely and of His sole power determines the grace they shall bestow.[14]

Christ alone is the Head of the Mystical Body; Christ alone possesses this pre-eminent power over the sacraments. "Otherwise," says Billot,[15] "there would be many heads from which grace would flow into the body and that would defeat the necessary unity of the Church. To have one body we must have but one head."

Christ gives His own sanctifying power to the sacraments. This efficacy does not and cannot, therefore, depend upon the holiness or the worthiness of the minister. Worthy or not, ministers do not confer the sacraments by their personal power. They are the agents of Christ in the administration of sacred rites. They themselves may be without life; but the worker knows how to use the lifeless saw as he knows how to use his own arms, though he use them differently. So does Christ work.[16]

All the sacraments are instituted for the well-being of the Mystical Body. Through them the life-giving influences of the Head come to the members of the Saviour. In Baptism they die to the old Adam to be incorporated into the new. Confirmation increases their strength and makes them steadfast in confessing the faith of their Chief. Penance heals them of their wounds received in the fight, wounds that were perhaps mortal. Extreme Unction erases the vestiges of sin and fits them for entering into glory. Marriage assumes the perpetuity, the increase of the faithful. Holy Orders gives to the faithful their chiefs and their guides. The Holy Eucharist, feeding all with nourishment divine, seals the close union both of the members with their Head and of the members with one another.[17] The sacraments maintain, develop and fructify the spiritual life of the individual faithful and that of the entire Christian society unto the day when the Mystical Christ will have attained His fullness.

One of the seven sacraments exceeds the others in dignity, that is, the Holy Eucharist.[18] The other sacraments give grace. The Holy Eucharist gives the very Author of grace. The other sacraments are rivers of grace. The Holy Eucharist is the source itself.

Moreover, if we consider this sacrament as a sign,[19] its very symbolism is supremely rich. Every sacrament, as we have said, bespeaks the Passion, evidences grace bestowed and forecasts future glory. But what sacrament more fittingly than the Holy Eucharist commemorates the Passion of Our Saviour? It was instituted for that purpose at the beginning of that Passion: "For as often as you shall eat this bread and drink this chalice, you shall show the death of the Lord until He come" (1 Cor. xi. 26). The separation of the species of bread and wine shows visibly to the eyes of the faithful the separation of Body and Blood upon the Cross. No sign manifests more clearly, is more redolent of grace, than that of the Holy Eucharist, symbol of the inexpressible union of the entire Mystical Body of which Christ is the Head.[20] "Theologians," says Billot,[21] "have good reason to say that the direct proper effect, the *res* of the sacrament of the Holy Eucharist, is the Mystical Body of Christ; that is to say, the grace that binds every faithful one with Christ and with the members of Christ. No sign than that of the Eucharist is more eloquent of eternal glory. It holds the object of our blessedness, and even here gives Him to us that we may enjoy Him.

The reception of any sacrament is an external act of worship: it is an acknowledgment, a recognition, of the Divine greatness, of man's submission thereto.[22] The pre-eminent act of adoration is sacrifice. The Holy Eucharist is precisely the sacrifice of the New Law, in which Christ, God made Man, is at once both Priest and Victim.

From every point of view the Holy Eucharist is the greatest, the noblest, of the sacraments. St. Thomas shows[23] it is the central sacrament: all others seem to converge towards it as to their end. It might be objected, the common good is greater than the particular good. The end of marriage is the perpetuation of the human family; therefore, the sacrament of Matrimony is greater than that of the Eucharist, for the end of the latter is the personal good of the communicant. There is nothing, answers St. Thomas, to such an objection.[24] One who would propose it is either ignorant of, or forgets, the office of the Holy Eucharist in the Mystical Body. The Holy Eucharist carries substantially within itself the common spiritual good of the entire Church.

"Indeed," explains Billot, "if this sacrament effects first and immediately the perfection of the individual in uniting him to Christ, the life and the light of souls, nevertheless, its ultimate purpose is to secure the highest common good in every way, and to do this by symbolizing and effecting a common union and a common peace."[25]

Chapter I

BAPTISM AND CONFIRMATION

Article I

BAPTISM

CHRIST JESUS came upon earth that we might have superabundant life. This life comes from Him as from its sole Source. No one truly lives unless he be united to Christ as the branch is to the vine, as the bough to the olive tree. But every man coming into this world is dead unto the only life worthy of the name. Every child that is born is, in the eyes of God, born dead. He cannot but share the lot of his father Adam, and Adam could not give him what he did not have. Adam could give him life of body, but to the soul, only death; and even to the body also, the germ of death. The sin of the one Adam brought into the world the death of the soul as well as the death of the body. Through Adam, the empire of death rules over all men and every man. In the body, born in this life, death is present in germ; in the soul, already separated from and the enemy of God, death's work is complete. Sprung from an original parent who rebelled against God, man appears here below with the stigma of rebellion, in a state of opposition to his Creator and his supreme end. So long as he remains attached thereto, incorporated in Adam the sinner, he has no life in him.

He must be delivered from the influences of his first birth. He must separate himself from the old Adam and put himself under the full domination of Him Who has been given to the world as the new Adam, Who is subject to God, the friend of God, the principle of life. Man must, as it were, excorporate himself from Adam and incorporate himself in Christ. Therein is a twofold mystery, the mystery of death and the mystery of life, both the subject of Baptism.

For Baptism is above all else a death, a death to the old Adam, to sin, through a participation in one other death, the death of Christ. Baptism is also a new birth through the incorporation into the Risen Christ. Even with Our Saviour, death was the necessary prelude to His glory. "Ought not Christ to have suffered these things, and so to enter into His glory?" (Luke xxiv. 26); so our participation in His death is the necessary antecedent condition of our participation in His life. Separated from the old Adam, the head of fallen humanity, we are incorporated into Christ, dying, and through His merits we are made to rise and to live with Him.

Baptism is a death. "We are buried together with Him by Baptism into death" (Rom. vi. 4).[1] Baptism buries us with Christ that we may die; that is, that the old Adam within us may be brought to death. "All we who are baptized in Christ Jesus are baptized in His death" (Rom. vi. 3). To be baptized or immersed[2] in Christ is to be baptized or immersed in His death. The purpose of this death to the first Adam, of this sharing in the death of Christ, is expressed in various figures by St. Paul. "We are buried together with Him by Baptism into death, that, as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed to the end that we may serve sin no longer. For he that is dead is justified from sin.

Now if we be dead with Christ, we believe that we shall live also together with Him" (Rom. vi. 4-8).

Baptism is, therefore, the burial of the old man with Christ, his crucifixion with Christ, the destruction of the man of sin. It is a burial, of which the primitive rite of Baptism was a perfect symbol.[3] As one dead is placed in a sepulcher, so, says St. John Chrysostom,[4] in Baptism the old man is buried when the catechumen is sunk even to his head, in the water: he is submerged, he disappears, he comes out a new man. The man of sin has been buried that the new man may rise to the life of grace. He was dead; he is living, living in newness of life. "A believer, regenerated in Christ, breaks the bonds by which his fleshly origin holds him; a new birth makes him a new man. No longer is he counted of the generation of his fathers according to the flesh. He is now of the line of the Saviour, Who was made the Son of Man that we might be made sons of God."[5]

In the waters of Baptism,[6] the break with Adam the sinner and the mystical union with Christ are both consummated. Through the latter, comes instantly the birth of the life of grace. St. Paul calls to the baptized: "So do you reckon that you are dead to sin, but alive unto God in Christ Jesus Our Lord" (Rom. vi. 11).

Such is the basic effect of Baptism. St. Thomas declares that from this one effect all the other effects of Baptism naturally result. In Baptism, he says, the old life is ended: a new life begins. To the old life every sin belonged; therefore, in Baptism man dies to sin.[7] By Baptism man is incorporated into Christ in His suffering and death. The Passion of Christ is communicated to every one baptized, as if that one suffered and expiated therein. In truth, the baptized one becomes a member of Christ. From that time forth, what is Christ's is his. Every vestige and every penalty of sin has disappeared from his soul.[8]

This blessing of incorporation into Christ by Baptism is, for St. Thomas, the only explanation of the riches bestowed upon the baptized.[9] Incorporation into Christ is that to which all the antecedent plans of God tend, and from it flow all the benefits that follow. Made members of Christ, the baptized receive from their Head, and only because they are members of the Head, grace and virtues,[10] the habit of faith which enlightens the intellect and supernatural fruitfulness in all their actions.[11] All this is the new life which lives in them. "The baptized one is regenerated in order to lead a spiritual life. But that life belongs only to members united to their head, who gives them feeling and movement. It is necessary, therefore, that man be incorporated into Christ as a member of Christ. In the human body, the members thereof take feeling and activity from the head. In the spiritual body of which Christ is the Head, it is from Christ that the spiritual sense comes to the members; that is, the knowledge of the truth, and that spiritual activity which is the fruit of grace. The baptized are enlightened by Christ into a knowledge of truth, and the infusion of grace enables them to bring forth a harvest of good works."[12] Incorporation into Christ, the root of all spiritual benefits, does not free the baptized from the chastisements and miseries of the present life. Undoubtedly it will, in the day of the resurrection of the just, cause our very bodies to be immortal and incapable of suffering. In the present life, instead of removing the pain which is part of our sinful, and, therefore, unbalanced nature, Baptism demands that suffering still hold sway over us. We are incorporated into Christ, made members of Him. Should we not share in the lot of Him Who is our Head? Coming forth from Baptism, we but begin the true life. Participation in the Passion of Our Saviour marks not an ending but a beginning. Christ Jesus, full of grace and truth, had a Body subject to suffering that came not to its resurrection and glory save through suffering and death. It is but just that we follow[13] the same course. "We suffer with Him that we may be also glorified with Him" (Rom. viii. 17). Incorporation into Christ moreover explains why baptized infants receive, not only the character of Baptism, but an inflow of grace and virtue from Christ the Head.

These infants, says St. Thomas,[14] are members of Christ Jesus. By that fact alone the life of Christ circulates in them though they be not conscious of it and though their free will pass not upon it. From the fact that such infants are incapable of performing virtuous acts,

we must not conclude they have not the infused habits of such virtues. Their inability arises solely from an undeveloped organism; and life, even in the adult, is not always accompanied by consciousness and free will. Necessarily heaven is open to such infants[15] if they die. Every living member here below of Christ will live eternally with Him. A member cannot be save where the Head is, and Christ the Head claims for heaven all His members when their time of probation comes to an end.

Such is Baptism; such are its effects. In the light of this doctrine of the Mystical Body other questions with regard to this sacrament may be readily answered. That Baptism is a death to sin and an incorporation into Christ shows its absolute necessity as a means of salvation. Since no one can be saved unless he be incorporated into Christ, and since it is Baptism that makes us members of Christ, the conclusion is inevitable: without Baptism there is no salvation.[16] It will be said that before Christ's advent one might be saved without receiving Baptism. May not one be saved without receiving Baptism under the New Law, which is the law of love? Surely Christ has not narrowed the way of salvation. Christ certainly has not, answers St. Thomas.[17] Christ has changed nothing with regard to the essential condition of salvation. Antecedent to the Incarnation no one could be saved without being made a member of Christ. "There is no other name under heaven given to men whereby we must be saved" (Acts iv. 12). The difference is in the manner of incorporation. Previous to the Incarnation, men were incorporated into Christ by faith in His coming, and of that faith circumcision was the seal and the mark (Rom. iv. 11). Baptism is described by the Apostle as the reality of which circumcision was the figure. According to the Apostle, Baptism is a spiritual circumcision: "You are circumcised with circumcision, not made by hand, in despoiling the body of the flesh, but in the circumcision of Christ, buried with Him in Baptism" (Col. ii. 11, 12). Circumcision, unlike Baptism, had no power in itself; that is, by the mere administration of the rite, no power in itself to confer grace; it had no efficacy save through faith in the Passion of the Christ to come. But, leaving aside the character given by Baptism, circumcision produced the same effects of grace as Baptism.[18] Before the institution of circumcision, faith in the Messias as Redeemer was, according to St. Gregory,[19] evidenced publicly by the offering of sacrifices; and by that faith men were incorporated into Christ. Since the Messias has come, it is still faith which incorporates men into Christ; the rite which attests that faith is no longer sacrifice nor circumcision. It is Baptism, which the Council of Trent calls: "the sacrament of faith without which justification comes to no man."[20] Let it be further noted that the end of Baptism is not only to attest the faith: Baptism has the power to produce faith.

It is important to state, as does St. Thomas,[21] that a sincere desire, born of faith under the impulse of charity, to be baptized, may supply for the actual reception of the sacrament when such reception is impossible. In such a case, the faith, outside of the rite which voices it and by which it is normally imparted, has the power of incorporating one into Christ and, for that reason, of justifying. St. Ambrose consoles himself on the death of Valentinian, taken away before he was baptized: "He whom I would have baptized, I have lost. He, however, has not lost the grace for which he asked."[22] This sincere desire will, of course, fulfill itself in action as soon as the reception of Baptism is possible. The word of Christ is absolute. "Unless a man be born again of water and of the Holy Ghost, he cannot enter into the kingdom of God" (John iii. 5). Moreover, this justification by faith and by love, with the desire to be baptized, does not give the character that belongs to Baptism, which one must have in order to receive the other sacraments. So that, even if we were to suppose infants born sanctified from their mother's womb, such infants ought to be baptized. Only then would they receive the character given by Baptism and be like other members of Christ. Only through this character would they possess that priestly initiation necessary for the reception of the other sacraments.[23]

With still greater reason this power of incorporation into Christ belongs to the baptism of blood, that is, to martyrdom endured for Christ. Such martyrdom surely holds the desire for Baptism. It is in

itself a most eloquent expression of such a desire. To that desire it adds a sovereign satisfaction, doing away with every debt. That satisfaction consists in communion even unto death with the Passion of Christ Jesus. Although it does not give the baptismal character, it has the same efficacy with regard to sin as the baptism of water has in the case of infants and of adults. It derives its power because it associates one with the Passion and death of Christ. That association cannot be more complete than when one dies with the dying Christ, and so unites himself to Christ as to accept death itself for the love of Christ. In the baptism of water one expresses his faith in Christ by a representation of His death; that is, in immersing oneself in the water. "In the baptism of water the Passion of Christ operates through a figurative representation." In the baptism of blood it is not an image or a figure; it is death itself actually endured which makes him who endures it one with Christ.[24]

What dispositions are required for the fruitful reception of Baptism? There is no question here of infants. The faith of the Church expressed in the sacramental rite supplies for their helplessness. For adults, beyond the act of faith in salvation through Christ (we say the act, and not the habit of faith, which latter is not given until the soul is justified), there are necessary the intention to receive Baptism, and attrition or the sincere desire to sin no more. These at least are evidently necessary as soon as one understands the nature of Baptism. It is a death to the former life of sin and the beginning of another life, renewed in justice and in truth. One does not change the conduct of his life, unless he explicitly renounce that previous conduct which he had once willingly followed and accepted. One determined to persevere in evil cannot receive the grace of the sacrament. Baptism incorporates one into Christ. He who would persist in attachment to sin could never be joined with Christ.[25]

A right understanding of Baptism shows that no penance in the way of satisfaction for the sins which the sacrament takes away could be imposed upon him receiving it. Baptism is primarily a death, the death of the sinner, the destruction of the old Adam, the burial of all his works. All has been buried: the debts and the debtor. The man who comes forth from the waters of regeneration is a new man. He cannot pay the debts of the dead man. Moreover, Baptism associates us with Christ suffering and dying. It makes our own the merits of the Passion of Our Saviour. To impose an additional penance on one baptized would be to do a wrong unto Christ and to question the superabundance of His work of redemption.[26]

For the same reasons Baptism can never be re-administered. In this sacrament we die, we are buried in Christ's own death that so we may die to sin. Christ died but once. "The one death of Christ has made holy the one Baptism." By this death in Baptism new life is won. If the old Adam perish in us, it is only that the new Adam may live in us. We die that we may be reborn. And one is born but once.

Moreover, Baptism, as we have said, imprints an indelible character which consecrates the Christian to the service of God in the faith of Christ Jesus. By that character the baptized is sealed with the divine seal and made a member of the Mystical Body. Even if the baptized prove faithless, the character remains just the same. Whether he persist in his faithlessness or return to the fold, the seal of Christ is imprinted upon his soul, bearing witness to his obligation to profess faith in the Church Catholic, the one religion of Jesus Christ.[27] Finally, anyone, provided he carry out the baptismal rite and have the intention of doing what the Church does by that rite, can administer Baptism. He can do so in every case validly; in case of necessity, licitly. To whom in the Church does the office of baptizing properly belong? St. Thomas is guided in his answer by the doctrine of the Mystical Body. "Priests are consecrated to perpetuate the sacrament of the Body of Christ. This sacrament is the symbol of the unity of the Church, as the Apostle declares: 'We, being many, are one bread, one body, all that partake of one bread' (1 Cor. x. 17). Baptism enables us to enter into this unity of the Church and, through that, we have the right to sit at the table of Our Lord. Since it is the office of the priest to consecrate the Holy Eucharist, symbol of the unity of the Church, it is also the office of the priest to administer Baptism, which adds others to that unity. To him who has charge of the whole belongs the office of arranging its parts."[28]

Article II

CONFIRMATION

Baptism bespeaks Confirmation because life tends to development and increase. The Councils and Fathers unanimously view Confirmation as the consummation and the crown of Baptism. This intimate connection is not difficult to explain. An infant receives Baptism. He is incorporated into Christ. He has been made a new man. He has received a new life. But this new life grows. As the infant becomes older, his activity develops. In his first years, he is scarcely conscious of his life. He does little more than share in life as given him by another. The same is true of his spiritual life. In time, consciousness awakens with his intelligence. His acts become more and more truly human. From the first moment of his conscious life the child will not be slow to see that his existence is a warfare; that, in quitting his infancy, he has entered into battle. That hour is for him a grave and a solemn one. Conscious in some degree of duty, he has from that moment the obligation to act as a member of Christ; to make active in himself the life and powers he has received from his Divine Chief. That Our Saviour instituted a sacrament which would consecrate his entry into a new stage of life, into the years of conscious responsibility, is a proof of Our Lord's merciful wisdom.

St. Thomas says[29] that, even as physical life is not arrested at birth, but from birth grows, increases and reaches maturity, so the spiritual life does not stop at Baptism—which is a death followed by a birth—but acquires its development and its perfection in the sacrament of Confirmation. In Baptism the Holy Spirit gives us innocence. In Confirmation He increases the life of grace. In Baptism we are regenerated unto life. After Baptism we are confirmed for battle.

In receiving this sacrament the faithful conform themselves more truly to their Head, for this is the sacrament of the plenitude of grace, and their Head was from the first moment of His existence full of grace and of truth.[30]

Beyond an abundance of the gifts of the Holy Spirit and of sanctifying grace, which are effects common to all the sacraments, Confirmation, like Baptism, imprints a character on the soul of the recipient. That character, as St. Thomas expresses it,[31] is a spiritual power that fits the recipient to exercise certain functions in the Church of God. The character imprinted by Baptism marks us as belonging to Christ, and that ownership by Christ gives us the right to the riches of the society of which we are thus a part. The Angelic Doctor adds that the conduct of one just born differs manifestly from the conduct of that same one grown to manhood. The sacrament of Confirmation keeps pace with the growth of the one baptized and enables him to attain the perfection of his spiritual manhood. It gives, therefore, a spiritual power fitted to the right carrying out of these spiritual acts, and for which the power given in Baptism was the preparation. Whoso exercises an office and receives the power bears the sign and the mark thereof. In the society of the members of Christ that mark is called a "character."

Let us state more precisely the functions and the powers conferred by Confirmation. We might sum them up in one word. Confirmation makes the baptized one a soldier, a defender of the Mystical Body and of its most precious treasure—the faith. It directs the baptized to serve the well-being of the Christian body. As in Baptism, writes St. Thomas,[32] man receives the power of securing his own personal salvation, so in Confirmation he is vested with the power and the duty of combating the enemies of the society of Christ and of His members. In Baptism the Church enters the baptized one into its membership, and opens to him her spiritual treasures. In Confirmation the Church enlists one among the number of her soldiers and arms him for battle. In Baptism the Church brings the baptized into the household of the faithful. In Confirmation she enlists him in her militia. From the hour

of his confirmation, the Christian, by obligation and by enlistment, holds an office which makes him one who must devote himself to others, makes him a social being. In the years of infancy one must necessarily live for oneself.[33] But, coming of age, one's heart enlarges, one's vision extends—"When one arrives at manhood his actions affect others." His activity, formerly concentrated on self, individualistic, now extends to others, and, like all good, gives itself to others. The Apostles before they received the Holy Spirit stayed at prayer in the Cenacle. After Pentecost, they went forth, without fear, boldly proclaiming their faith in the presence of their enemies.[34]

One who has received Confirmation is like a soldier in the service of society devoting himself to that society. First of all, that service consists in this, that the confirmed must defend this society of the members of Christ. And of all her treasures he must defend that treasure which holds all the others, the faith of Jesus Christ.[35] The energetic defense, the courageous profession of the faith of Christ: that is the obligation of everyone who has been confirmed. Because it imposes such a duty, one quickly realizes that the sacramental grace conferred by Confirmation is the grace of strength, of courage, necessary for a soldier. "The effect of this sacrament in which the Holy Spirit is given that we may have strength is that the Christian may fearlessly profess the name of Christ."[36]

In the rite of Confirmation these virtues of courage and of strength are further beautifully expressed. The matter of the sacrament is oil mixed with balsam. Oil serves the athlete, seeking to make his limbs more supple and more agile. One confirmed is an athlete of Christ. The oil signifies the grace of the Holy Spirit,[37] which gives to the Christian strength and ease. It typifies also the brightness of an unsoiled conscience.[38] The balsam bespeaks that sweet odor which our virtues give forth, attracting souls to Christ our Chief. "We are the good odor of Christ unto God" (2 Cor. ii. 15, 16). Moreover, balsam prevents corruption. The Christian soldier ought to be incorruptible. The mark of the cross, traced with the sacred chrism, is imposed in the Names of the Three Divine Persons, for the cross is the standard, the banner of Christ, and, together with the Holy Trinity, it is the sum of that faith which must be defended. Upon the forehead it is traced, for the mark of a soldier should be seen by all men. The face it is that shows fear or shame. The face of the athlete of Christ ought to be clear of any terror, of all human respect.[39]

Confirmation is an enlistment in the militia of the Mystical Body of Christ, which is the Church. The administration of the sacrament is therefore reserved for the ecclesiastical head of that militia; namely, the Bishops.[40] Confirmation is "the high crowning" of Baptism.[41] It should be conferred by those who through exalted office may crown and perfect. The faithful, according to the Apostle, are the temple of God. "You are God's building" (1 Cor. iii. 9); the faithful are "the epistle of Christ written by the Holy Spirit" (2 Cor. iii. 3). Those who have the fullness of the authority of the Church, the Bishops,[42] should dedicate this temple and place the divine seal of the cross upon this letter. Since Confirmation is the complement of Baptism, it presupposes the baptismal character; that is, the sole antecedent condition with the state of grace necessary for its reception. There is no condition of sex or of age. Every member of Christ is called to fight for Christ.

Spiritual life is not burdened by those necessities of time which hedge the corporal life. A child in its childhood may attain its spiritual coming of age. Just here we must be on our guard against naturalism. We must remember the marvelous organism of the spiritual life, of which we have spoken under the subject of grace, and how it is put into operation by the Divine Mover, Who is the Holy Spirit. Above all else, parental instruction in the home, the teaching received at the knees of a Christian mother, develops those latent powers given to the child at his Baptism. Not in vain is the child, who is a little member of Christ Jesus, thus kept in constant touch with Him, receiving from Him light and life. Not in vain does the Holy Spirit dwell in the soul of this child. He is the Author of its generous impulses: of its good aspirations. By His urging, the child through its own acts shows its love for what is good, what is of God; or its aversion for that which wounds its Christian soul. The child will do all this even before it can voice the reason why. "Therefore," says St. Thomas, "many children, thanks to the force of the Holy Spirit, have not feared to fight, even unto the shedding of blood for Christ."[43]

This explains the ancient custom of both the East and the West of confirming infants.[44] Such is still the custom of the Oriental Church. In the Western Church it has been changed. Benedict XIV directed that Confirmation should not be conferred until the child had reached the age of reason.[45] It is most inadvisable to defer to a later time its administration. The children of our day, particularly, are required at an early age to confess the faith of Christ Jesus. Surely they have need of light and of strength.

Indeed the fruits of this sacrament bespeak heaven itself. It bestows a large increase of grace which means in turn a corresponding increase of glory on high. For all eternity the immortal soul will bear the glorious seal of the perfect soldier of Christ.[46]

Chapter II

THE HOLY EUCHARIST

The Holy Eucharist brings us to the very heart of our subject. The Eucharist not only bestows grace on us, as does every sacrament: it gives us the Author of grace. It is not only the center to which all the other sacraments converge: it is that by which the Mystical Body is actually constituted, by which that Body increases and prospers in unity and in charity. The Eucharist is, moreover, a sacrifice, the sole sacrifice of the New Law. Since it is the sacrifice of Calvary perpetuated under a symbolic representation, the Mass is also the sacrifice of the Church herself, offering herself with her Head.

In this second part, we treat only of the sacrament; and we confine ourselves to a consideration of the relations of the Eucharist to the doctrine of the Mystical Body. Questions that deal with the truth of the Real Presence, the manner of that Presence under the consecrated species, are outside this present study. Within these fixed limits, therefore, and following faithfully the footsteps of the Angelic Doctor, we shall speak in turn of:

Article I— The Eucharist in Itself.
Article II— The Necessity of the Eucharist.
Article III— The Matter of the Eucharist.
Article IV— The Effects of the Eucharist.
Article V— The Reception of the Eucharist, or Holy Communion.

But we must first call attention to an important truth which dominates this entire chapter: The Eucharist, considered as a sacrament, is but the means by which we share in the flesh of the Victim Who is offered. This sacrificial character of the Eucharistic rite is clearly stated in the words of institution (Matt. xxvi. 26-28; Mark xiv. 22-24; Luke xxii. 15-20; John vi. 52; 1 Cor. xi. 23-25); by St. Paul in his declaration against the eating of sacrifices offered to demons (1 Cor. x. 14-21); and, again, when he speaks of the commemoration by this rite (1 Cor. xi. 26) of the death of the Saviour.

In the Eucharist, therefore, the sacrifice, not the sacrament, is primary. The symbolism of the Eucharist as a sacrament consequently follows the symbolism of the Eucharist as a sacrifice. The sacrifice makes us holy before God: and God then admits us to His Table. The Eucharist is given to us as a food, as a pledge that our offering is accepted, as the first fruits of our heavenly inheritance.

What we have already offered to the Father in sacrifice, the same shall we possess for eternity, the same is the richness of the Father: His Own Son, the Word Incarnate.

In the Mass, the representation of the one sacrifice of Calvary offered anew in pleading before the Father for us creatures of earth and for the pardon of our sins, we join in the death and sacrifice of our Head. Having thus in a symbolic but true way died with Christ, God in this Holy Communion gives us Jesus that we may again live.

Article I

THE EUCHARIST IN ITSELF

Physical life is more than growth and strength. To conserve one's life and develop its strength, one must have nourishment, must receive food from without, which, assimilated into one's own organism, makes up the energy lost or spent.

The same is true of the spiritual life. Christ offers us a means to repair our energies, which use up themselves by their own activity. Christ offers us a food, and that food is the Eucharist.

Up to the present we have considered the ways by which more or less fully we may share in the life of Our Saviour. But now we see how Christ in His Own Person gives Himself to us and works out a perfect union of Head and members. Christ would not have joined Himself so perfectly to us, St. Thomas says,[1] "if we had only those sacraments by which we are joined to Christ because of the power from Christ which these sacraments would bestow. That there be a perfect union of Head and members a sacrament was necessary which would hold Christ, which would give us not merely a share in His powers but His own essential Self."

The Eucharist is, then, a true sacrament. St. Thomas defines a sacrament: "A sign of a holy thing insofar as it makes men holy."[2] But the sign of a sacrament tells in three ways of our sanctification.[3] A sacrament recalls the Passion of Christ, the cause of our justification; it shows and expresses the grace which formally sanctifies; it forecasts the heavenly glory, the perfection and end of our sanctification. All these are realized in the Eucharist. It is a commemoration of the Passion: "As often as you shall eat this bread and drink the chalice, you shall show the death of the Lord until He come" (1 Cor. xi. 26; Luke xxii. 19, 20). It is an evident sign of grace, since it is the efficacious symbol of our union with Christ: "He that eateth My flesh and drinketh My blood, abideth in Me, and I in him" (John vi. 57). It is a sign prefiguring life eternal: "He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up in the last day" (*Ib.* vi. 55).

Because of this threefold meaning, the Eucharist is variously named.[4] In its relation to the Passion of Christ it is a Sacrifice. As the pledge and forecast of eternal life in heaven, it is the Viaticum, since it opens the way, and gives us the strength to arrive there. Considering the immediate and actual purpose which its symbolism implies, namely, the unity of the Church in which all men unite together (1 Cor. x. 17—"One bread, one body, all that partake of one bread"), it is the Communion, or gathering together. "Through the Eucharist," says St. John Damascene,[5] "we hold communion with Christ, we share in His flesh, in His blood and in His divinity; thereby our mutual union is cemented and we are united also one to another."

In the sacraments we marked three distinct elements: (1) the sign considered by itself, the external rite itself, matter and form, "the outward sign"; (2) the effect signified by the rite, that is to say, the grace proper to the particular sacrament, the "reality"; and (3) the element which holds something of both the others, which both signifies and is signified and is therefore called the "reality and the sign."

In the Eucharist the sign is the consecrated species; the "reality and the sign" is the true Body of Christ; and the "reality" is the Mystical Body or the grace uniting the soul with Christ and with the members of Christ. The "sign" itself is twofold. There are indeed two signs—the bread and the wine—and over each a special formula is pronounced. Nevertheless there are not two sacraments. Before he seeks the explanation of this unity, St. Thomas[6] declares it exists. The Holy Eucharist is the sacrament whereby the unity of the Church is secured, according to the word of the Apostle: "We, being many, are one bread, one body, all that partake of one bread (1 Cor. x. 17)."

There is likeness and similarity between a sacrament and the reality of which it is the sign. Since the Eucharist is the principle of unity, it is one sacrament.

Everything touching the Eucharist leads us back to the Mystical Body. The same doctrine enables us to see further into the dualism of the sacrament of Baptism and that of the Eucharist. Their respective relations with the great work of our salvation, incorporation into Christ, clearly shows this dualism.[7]

Both sacraments bespeak the Passion of Christ, the cause of our justification. But the Passion, as a cause, has a different aspect in each sacrament.

Baptism signifies that through it power from Christ comes to us. The Eucharist, on the other hand, symbolizes an intimate union. St.

Thomas thus expresses it: "Baptism is a sacrament of the death and Passion of Our Lord inasmuch as by it, man, through the power of Christ's Passion, is regenerated in Christ. The Eucharist is a sacrament of the Passion of Christ, inasmuch as by it man is perfected in a union with Christ Who has suffered."[8]

In Baptism, Christ by virtue of His Passion associates us with His death[9] and kills in us sin and the old Adam.

In the Eucharist, Christ, the new Adam, puts Himself in the place of the disobedience which He has already destroyed, unites Himself to us, and becomes, as it were, soul of our soul.

Baptism, as we saw in the preceding chapter, is directly and fundamentally a death, a sharing in the death of Christ. Life, in the sacrament of Baptism, is both signified and effected, but as a result of that death. We die in Baptism to the old Adam that we may live to the new Adam. There is an exchange of life. But the first and immediate signification, and consequently the direct effect of Baptism, is a death. In the Eucharist, on the contrary, everything bespeaks a close union with Him Who is the Life, the Word Incarnate. It is by virtue of the intrinsic relation of the Holy Eucharist to Baptism that the latter has the power of giving us life and of incorporating us into Christ.

Our incorporation into Christ is therefore a secondary and derived effect of Baptism. The Eucharist is necessarily an eating and a nourishment, but these aspects do not express its first purpose nor its most important mission. Above all, the Eucharist is the giving of life, an incorporation into the new Adam with regard to the giving of life. Baptism is concerned rather with the removal of obstacles thereto, the preparatory side; while the Eucharist concerns itself with the positive power of life and its realization.

In like manner, we distinguish the difference in the effects of Confirmation and of the Holy Eucharist. Both, beyond question, enable those who have been baptized to be more perfect.[10] Confirmation enables one to be more perfect who has already been elevated to a divine, supernatural life. His powers of greater virtue in that supernatural life, already received in Baptism, Confirmation increases, expands, develops.

The Holy Eucharist, the desire for which is sacramentally expressed in the rite of Baptism, confers, on the other hand, the very source of life, and bestows upon man, dead to the old Adam, a life entirely of the supernatural order.

The institution of the Eucharist was needed even that a Christian might be born. To live as a Christian, the Christian needs the Holy Eucharist. That life is impossible without constant union between the principle of life and the subject who lives it.

Therefore, St. Thomas states that the Eucharist, which unites us to Christ, the source of Christian life, is at one and the same time the source whence the Christian draws his supernatural being and a supreme perfection increasing all other perfections and crowning all.[11]

Article II

THE NECESSITY OF THE EUCHARIST

All we have said enables us to foresee the mind of St. Thomas concerning the necessity of the Eucharist. As St. Thomas expounds it, one question is of great interest to this study of ours, and closely related to what has been said regarding the symbolism and the effect proper to Baptism and to the Holy Eucharist. If we can make this point clear, nothing more need be added on the manner in which our incorporation into Christ is effected.[12]

The teaching of St. Thomas is summarized in the two following conclusions: "Although the actual reception of the Holy Eucharist is not necessary to salvation, as is Baptism, nevertheless so far as the 'reality' itself is concerned (that is to say, the fruit proper to the Sacrament), which is the unity of the Mystical Body, the sacrament of the Holy Eucharist is necessary to salvation."[13]

"Granting that the spiritual reception of the Holy Eucharist which is necessary to salvation includes the desire to receive the Sacrament itself, such desire would show itself fruitless and false if, reception being possible, one does not receive. It is clear, then, that we are obligated to partake of the Holy Eucharist, not only by virtue of a commandment of the Church, but by the precept of Christ Himself."[14]

The spiritual reception by desire of the Holy Eucharist is absolutely necessary to salvation for the same reason that our incorporation into Christ is necessary: which incorporation is the result of the Holy Eucharist.

Every sincere desire seeks to realize its goal, to know its fulfillment. The actual reception of the Blessed Sacrament is, therefore, necessary to salvation when such reception is possible. The Church only determines the time when it is proper to carry out this desire.

Let us look at the problem in more detail. It is necessary, says St. Thomas,[15] to distinguish in the Holy Eucharist two things: the sacrament, and the grace, the fruit, the "reality" of the sacrament. The grace of the sacrament "is the unity of the Mystical Body," incorporation into Christ, "without which there is no salvation." But, as we have seen in the case of Baptism, the fruit of a sacrament may be received before the actual reception of the sacrament, due to the desire to receive that sacrament. The Holy Doctor is thus led to distinguish two ways in which the Holy Eucharist may be received: by desire and by actual partaking of the sacrament.

The efficacy which he assigns to reception by desire may be known from the following: "Before the actual reception of this sacrament (the Holy Eucharist) one may be saved through the desire of receiving it, just as one who has had the desire of Baptism may be saved without having been baptized."

We may well exact this desire from adults: but how may we exact it from infants? For the same reason that in Baptism infants have the faith required of adults. "By Baptism, man is fitted for the Holy Eucharist." The death undergone in Baptism leads to that life the

source of which is Christ, and Christ for us is in the Holy Eucharist. "Thus, baptized infants are already fitted by the Church for the Holy Eucharist. As they believe through the faith of the Church, so do they desire the Holy Eucharist by the intention of the Church, and consequently they receive the fruits of this sacrament."

St. Thomas then speaks of the actual reception of the Holy Eucharist: "Baptism is necessary for the beginning of the spiritual life; the actual reception of the Holy Eucharist for its fulfillment." Returning again to the efficacy of the desire to receive the Holy Eucharist, he says: "But to have this life in principle, a desire to receive the Holy Eucharist suffices."[16]

The thought of the Holy Doctor is made clearer because of what he writes on the effects and the use of the sacrament.

For example, he wishes to show that the Holy Eucharist yields grace. But, one may object, what grace can it yield? Primary grace, the grace of primary justification? No; St. Thomas answers, because the sacrament is one of spiritual nourishment, and nourishment is given only to the living.

Does the sacrament increase this sanctifying grace already given? Not at all, it seems: such increase belongs to Confirmation.

St. Thomas says: The actual reception of the Holy Eucharist increases grace and adds to the perfection of the spiritual life, but in a different manner from Confirmation. The latter makes one strong in the outward warfare against the enemies of the Faith; the Eucharist sustains one in his union with God. But the Eucharist enters into the receiving of that primary sanctifying grace. "This sacrament (the Eucharist) has in itself and of itself the power to give grace. Moreover, no one possesses any grace before he has received this sacrament: received it at least, in the case of adults by a personal intention, or in the case of infants, by the intention of the Church.

"Such is the efficacy of its own proper power that even the desire for the sacrament secures for one the grace which gives him spiritual life."[17]

The Holy Eucharist is, indeed, for St. Thomas, the true source of grace. From that sacrament all must borrow. Baptism itself brings to us grace flowing from it as a source. St. Thomas then states that it belongs to man alone to eat spiritually of this sacrament. He distinguishes simple communion with Christ and the spiritual receiving of Christ present under the sacramental species. The first belongs to the angels; the second to man upon this earth. For the second demands faith in Christ and the desire to receive Him under the sacramental species. The angels in heaven do not need faith: they see. Moreover, they are pure spirits and they could not partake of the sacramental species.

Summarizing this teaching, we reach the following conclusions:

> There is no salvation without incorporation into Christ.[18]
> Spiritual reception of Christ is absolutely necessary.[19]

These two truths apply equally to angels and to men.

To receive Christ spiritually is not possible for man in this life save by the spiritual reception of the Eucharist, and such spiritual reception is necessary for salvation.

But the spiritual reception of the Holy Eucharist may be effected by the sincere desire to receive actually the Blessed Sacrament. Consequently, the desire, at least, is necessary for salvation. Since there is question of only such desire as is necessary and sincere, it is equally necessary for salvation that this desire be fulfilled when it is possible.[20]

These conclusions carry a necessity far greater than that which arises from a simple precept, such as that which obliges us to assist at Mass on Sunday or to abstain from meat on Friday. Their whole import is born of the solemn words of Christ: "Amen, amen, I say to you, unless you eat the flesh of the Son of God and drink His blood, you shall not have life in you" (John vi. 54).

St. Cyril of Alexandria,[21] St. Cyprian,[22] Innocent I,[23] St. Augustine,[24] St. Gelasius,[25] give to these words the same universality that they give to the words about Baptism: "Amen, amen, I say to you, unless a man be born again of water and of the Holy Spirit, he cannot enter the Kingdom of God" (*Ib.* iii. 5).

Frequently, they prove the necessity of Baptism by the necessity of the Eucharist. Undoubtedly that necessity is not so great, nor so absolute, as to exclude from heaven one who, without any fault or negligence of his own, departs this life without ever having sacramentally partaken of the Body of the Son of Man.[26] But the spiritual partaking of the Eucharist in Baptism, that is, the desire for the Holy Eucharist, whether explicitly expressed by the adult catechumen, or sacramentally expressed by, and infused into, the soul of the infant, is absolutely necessary for incorporation into Christ: and, therefore, absolutely necessary for salvation. That desire will, at an opportune time, translate itself into act by the actual reception of the Holy Eucharist.[27]

Now we understand better the manner in which incorporation into Christ is effected; in other words, how the Mystical Body is formed. It is not sufficient to say: faith, Baptism, incorporates us into Christ. To speak accurately, one should say that faith is a preparation for justification: it is a disposition which one must have who is to be baptized, expressed explicitly, if one is an adult; expressed through the rite of the Church in the case of infants.

Baptism of itself alone has not the power to make us members of Christ. Its proper rôle is to fit us for such incorporation by destroying in us the principle of sinful life. It is the sacrament of death unto the old Adam, the sacrament of the communion of desire, the sacrament of desire to be incorporated into Christ. It makes us members of Christ precisely because of its intrinsic relation with that Sacrament which is in very truth the sacrificed and life-giving Body of Christ, the sole means of union between the humanity of Jesus Christ and our own, the sole sacrament of our incorporation into Him.

The Holy Eucharist is not only the food of the members of the Mystical Body; it is the source whence comes the power by which we are united to Christ. It not only feeds life; it is the very source of life. So, St. Augustine praised the Christians of Carthage because they called the Holy Eucharist by only one name: "Life."[28]

Article III

THE MATTER OF THE EUCHARIST

Once we have understood, as a result of our study, the symbolism of the Holy Eucharist as a sacrament, its true office in the Christian life and, consequently, its necessity, other questions regarding this sacrament will be relatively easy. The particular grace of this sacrament is, as we have said, the unity of the Church. St. Thomas, following the example of the Fathers, takes delight in showing how the very matter of the sacrament prefigures such union.

St. Augustine illustrates it by the following example: "Men eat and drink that they may never more hunger or thirst, but such an effect is not brought about unless the food and the drink give immortality and incorruptibility to those who receive the food and the drink. I speak of that society of saints wherein reign perfect peace and unity. Following the thought already expressed by men of God, Our Lord Jesus Christ speaks of His Body and His Blood under the appearance of such objects as are in themselves made up of various parts, all of which parts are united into one whole. Bread is made up of many grains of wheat, and wine is the extract of a great number of grapes."[29]

St. Augustine is not the first, as he himself states, to find in the symbolism of bread and wine the figure of the unity of the Church. Among the "men of God" to whom he refers, he includes St. Cyprian.[30]

St. Thomas asks if bread and wine are matter becoming to the sacrament of the Holy Eucharist,[31] and answers in the affirmative. Bread and wine, the common nourishment for mankind, fitly represent spiritual refreshment. Moreover, the bread and wine separated, the one the sign of the Body of Our Lord, the other of His Blood, evidence very naturally the Passion of Our Saviour. Being made up of many grains of wheat, of many grapes, now united in one sole food and one sole drink, they symbolize perfectly the fruit of the Holy Eucharist for

the universal Church, which is made up of many faithful restored to unity by the Eucharistic bond.

"Without doubt," says St. Thomas,[32] "the flesh of the slaughtered animal would have been a more expressive image of the Passion of Our Lord, but on the other hand, it could never be the sign of the unity of the Church."

But the bread, made up of the grains of wheat, the wine of many grapes, how forcibly they lead us to think of Christ! Christ is the grain of wheat divine, fallen upon the earth, dead, flowering again and bestowing His life upon a multitude of other grains like unto Himself and bound to the one stalk.[33] Christ is the true Vine, extending His nourishment to all the branches united with the one only life-giving Vine.[34] The bread and the wine are at once the figures of the unity of the Church in Christ and of the fruitfulness of Christ extending His life into souls.

Nevertheless, there is nothing sacramental in this symbolism of the grains of wheat and of the grapes. Granting the appropriateness and the fitness of both species to symbolize, apart from all relation to the Body and Blood of Christ, the union of the members of the Mystical Body, they have nothing to do with the positive will of Christ in choosing them as a means to this end. Of themselves they but illustrate human invention, human ingenuity, not the fact of divine institution.

But it remains true that the symbolism may suggest itself by reason of the make-up of the species and of particular words of Christ. Moreover, it may aid the intelligence to enter further into the deep meaning of the Eucharist; to help it see that the Eucharist has for its unique purpose, not only that we may actually receive Jesus Christ, but an import more extended, more universal and truly social. The Fathers frequently point out that purpose of the Holy Eucharist.

Bread and wine are not the only elements that go to the making of the Holy Eucharist. They alone, it is true, are the necessary matter, but the custom of the Church is also to mix with the wine a few drops of water.

This is most becoming. "It follows a tradition," says St. Thomas,[35] "established by Our Saviour Himself, Who at the Last Supper served wine with which water was mixed, according to the custom of His country." Moreover, it is important to remember always that the Holy Eucharist represents the Passion of Our Saviour; and for such remembrance the use of water is helpful.

"In the chalice not wine only, not water only, but wine with which water is mixed ought to be offered. For we read that both blood and water flowed from His side on the Cross."[36]

Again, this mingling of the water with the wine symbolizes the effect of the sacrament, which is the union of the Christian people with Christ. This is the teaching of a decree attributed to Pope Julius I. "By the water may be understood the people; by the wine the Blood of Christ. When, therefore, water is mingled with wine in the chalice, the people are united to Christ."[37] St. Cyprian in an attractive way develops the same thought.[38] The example of Our Saviour, the symbolism recalling the Passion of Our Lord and that relating to the Mystical Body are all cited by the Council of Trent in its explanation of why some drops of water are mixed with the wine.[39]

Article IV

THE EFFECTS OF THE HOLY EUCHARIST

St. Thomas states as manifold the effects of the Holy Eucharist.[40] As a consequence of our union with Christ, the Source of all grace, the Eucharist produces in us an increase of grace and of the virtues.

It is the pledge of eternal life. "If any man eat of this bread, he shall live forever" (John vi. 52). It takes away venial sins even though it is a sacrament of the living, it remits the mortal sins of him who communicates, provided such a one receives Holy Communion in good faith and with no attachment to sin. It lessens or remits the temporal punishment due for sin according to the greater or less fervor of the communicant. By the charity which it develops, by the strength it gives, it saves us from further sins.

In the fourth part of this work we shall speak of the relations of the Holy Eucharist with the resurrection and with eternal life.

Other effects of the Eucharist either have no special relation to the subject that here engages us, or are, for the most part, consequences of this principal effect—incorporation into Christ. Of this, the direct fruit of the Holy Eucharist, we have spoken frequently. Yet, so far we have treated the question not in itself, but as it effected results connected with it. In this section we wish to speak more explicitly and more thoroughly on the question itself.

What is to be understood by the expressions "incorporation into Christ" and "concorporation," or the mutual union in one body of the faithful—expressions borrowed from the striking vocabulary of St. Paul and of the Fathers? In the first place, there exists between the communicant well-disposed and Christ Himself a spiritual unity.[41]

Because of that unity Christ and the communicant form in a certain way but the one sole living being, living a life in the same body. Consequently, because of the receiving of the Holy Eucharist, there exists among the faithful a unity more than social and external (such as the unity reigning among the citizens of the one same nation)—a unity interior, vital: so penetrating, so intimate that all form but the one sole living and organic Body of which Christ is the Head.

This is the unity of Christ and His members, and of His members one with another. This is what theologians term "the reality" of this sacrament. This is the fruit of the Holy Eucharist.[42]

I. THE HOLY EUCHARIST INCORPORATES US INTO CHRIST

To prove this incorporation, St. Thomas cites St. Paul: "The chalice of benediction which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the partaking of the body of the Lord?" (1 Cor. x. 16).

St. Thomas says St. Paul shows by this passage that "by means of Holy Communion we become one with Christ." This effect is attributed to the two species, taken apart, for St. Paul says: "The chalice of benediction which we bless, is it not the communication of the blood of Christ, making us one with Him?", and St. Paul likewise says, "The bread we break," that is, the eating of the Bread broken upon the altar, "is it not a sharing of the body of the Lord, making us one with Christ?"[43]

St. John Chrysostom, speaking on the Eucharist to the people of Antioch, asks: "What is the Eucharist? Why was it given? What is its purpose?" and answers:[44] "That we may become one body, members formed of His Flesh and His Bones (Eph. v. 30). By reason of His coming we communicate, not only by charity, but with this, His Body, really and physically. Such is the effect of this nourishment which He gives us in His desire to show His love for us. He enters into us. He fashions His Body to our use that we may be transformed into one body closely united to the Head. It is the proof of His burning charity."

This union, it is evident, is not effected simply by faith and charity. There is something more, something objectively real, more material, we had almost said, than a union of thought and sentiment. "Christ not only became man; Christ not only suffered blows and was crucified. Christ commingles His true and very Self with us, not by faith alone, but by the giving of Himself He makes us His own Body."[45]

"He feeds us with His own Blood, and forever joins us to Himself. We feed upon Him; we are united to Him; and we are made the one Body of Christ and the one Flesh."[46] If we are called the body and members of Christ it is because in the Eucharist we are united to the living and the life-giving Word. St. Paul could say that the Gentiles "should be of the same body, and co-partners . . . in Christ" (Eph. iii. 6) [47] because they partook of the Body and the Blood of the Saviour. For the same reason we, members, are the members of Christ.[48]

Our Saviour Himself said: "He that eateth My Flesh and drinketh My Blood abideth in Me and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, the same also shall live by Me" (John vi. 58). The manner of Christ's dwelling in us is here stated definitely. It is a compenetration so intimate between the food received and the one receiving it that its type and model is the unity of the Father and Son within the Blessed Trinity. Christ through Holy Communion, becomes, as it were, the soul of our life, our living principle. Even as I live by My Father, Who is My Principal, so does one who receives Me live by Me. I communicate to him My tastes, My sentiments, My horror of sin, My love for My Father. "Eating the Flesh of Christ the Saviour and drinking His Blood, we possess life within us. We no longer act except as one acting with Him. We dwell in Him and He dwells in us." Thus, "the Body of life is within us as a life-holding seed."[49]

Here one might properly review almost in their entirety the confidences with which, according to St. John, Christ Jesus entrusted His Apostles after the Last Supper. The dwelling of Christ within us and of us in Christ is the theme of this whole discourse. It recalls the beautiful, thought-provoking comparison of the vine and the branches. In chapter seventeen Christ Jesus speaks of it again as a perfect figure of the union of the Father and the Word (John xiv., xv., xvii.).

St. Cyril of Alexandria comments thus on the priestly prayer of Our Saviour: "I in thee and thou in Me, to the end that all might be made perfect in unity. As Man, the Son is in us corporeally, united to us, and penetrating us by a mystical love. The bond of our union with God the Father is Christ, Who, as Man, binds us to His own Person, and Who, as God, dwells in God His Father."[50] "The aim of Our Saviour," says St. Augustine,[51] "in giving us His Flesh to eat and His Blood to drink, is that we may dwell in Him and that He Himself may dwell in us. We dwell in Him, for we are His members; He dwells in us, for we are His temples." Besides the Synoptics, St. John and St. Paul declare that Christ is in the Holy Eucharist as a nourishment of which we ought to partake and which, consequently, ought to be our spiritual refection. But nourishment is not nourishment unless it be assimilated: unless the food and he who receives it form but the one living body. No one would dare say that Christ, the Author of Life, is to be transformed into us. The weakest element would never absorb the strongest.[52] St. Thomas,[53] with good reason, says: "This food does not change itself into him who receives it: it does change into itself him who eats thereof." As St. Augustine[54] expressed it: "I am the food of grown men; grow, and thou shalt feed upon Me; nor shalt thou convert Me, like the food of thy flesh, into thee, but thou shalt be converted into Me."

"Our Saviour Himself is the nourishment and the stimulating drink of the new-made man. To share in the Body and Blood of Christ has no other effect than to transform us into that which we receive."[55]

II. THE MUTUAL UNION THROUGH THE EUCHARIST OF THE MEMBERS OF CHRIST

Through the Eucharist we are incorporated into Christ. We form but one with Him. The natural result of this living union with Christ Jesus is the mutual union of His members, one with another, their "concorporation."

St. Paul expressly teaches it: "We, though many, are the one Bread, the one Body, all who eat of the one Bread" (1 Cor. x. 17). St. Thomas, commenting on this, says: "St. Paul shows that we are all one in the Mystical Body of Christ." He states the fact of the union and then he gives the reason. "The Holy Eucharist unites us to Christ and unites us as well one to another, makes us 'concorporeal.' "[56]

The Council of Trent declares that Christ willed to make the Eucharist "the symbol of this one only Body of which He is the Head, to which He would have us united as members by the close bonds of faith, hope and charity, even to the point where among ourselves, we would speak the same mind, and know not any divisions."[57] The sacraments effect that which they signify and symbolize. The Eucharist

effects both the union of the faithful with Christ and the union of the faithful one with another, in the Mystical Body.

By the Eucharist we are transformed in Christ: we are made members one of another. The Holy Eucharist is, therefore, in a supreme way the sacrament of charity and of love. "O sacrament of filial devotion, O symbol of unity, O bond of charity!"[58] It is of course true, as Billot states,[59] that the habit of charity increases in direct proportion to grace received. Grace is conferred by all the sacraments. The worthy reception of any sacrament brings an increase, therefore, to the habit of charity. But the Eucharist has as its own proper and special end—the increase of the habit of charity and the perfection thereof, whether this habit be viewed in itself or in the exercise thereof.[60]

The Eucharist perfects and strengthens the virtue of charity. It may be regarded as the true remedy for that native tendency towards egoism which leads a man to think of himself as the center of the universe. The Eucharist brings to the heart of man his need to serve others. The Eucharist perfects the exercise of charity, giving fresh impulse to the zeal of those who sacrifice self, sustaining them amidst numberless contradictions, trials and ingratitudes.

The object of this charity is God and our neighbor. We readily see now that it is impossible for one truly to love God and not love his neighbor. The second commandment speaks of our neighbor. It is like unto the first, which speaks of God (Matt. xxii. 38, 39). One cannot separate Christ Jesus from His members or from His Father. The Eucharist obligates us to charity, for charity finds in the Eucharist a new basis and a new food. In His discourse after the Last Supper, Our Lord repeatedly recommended it to His disciples. As He asked for the oneness of the faithful with Himself and with His Father, He begged also for their oneness one with another. The latter cannot be without the former, nor the former without the latter. Christian perfection knows its most exact, its fullest expression in this: "that all may be one, as Thou Father in Me and I in Thee: that they all may be one in us" (John xvii. 21).

To receive the Holy Eucharist is to be in communion with the body of the Church: it is to unite oneself through Christ with all the members of the Mystical Body even as they themselves are united to the Head. Consequently, one thus unites himself to the saints in heaven, above all others, to the Blessed Virgin, to the souls in Purgatory, to his brothers upon earth, and in a special way to those who, under Christ, are the visible heads of the Church here—the Pope and the Bishops. Hence the usefulness of Holy Communion in giving us the Catholic spirit, the Catholic sense. Hence also the necessity for us who receive Holy Communion to make our feelings with regard to our neighbor square with the charity symbolized in this Sacrament. We are one because of the Holy Eucharist. We are pictured as such. There would never be any occasion of making a lie out of what the Holy Eucharist signifies if we would but reap its fruits. Therefore, St. Augustine presses this appeal: "If you would with profit receive the Holy Eucharist, above all else be ye yourselves what it symbolizes. Be united to the Church; be united among yourselves; be the Mystical Body of Christ."[61]

We shall be pardoned for insisting on this social conception of the Eucharist, so familiar to the Fathers and to St. Thomas. It seems to us almost to have disappeared in the shadows of this, our day. Re-read the early Fathers, particularly St. Ignatius, St. Cyprian, St. John Chrysostom, St. Cyril, St. Augustine, and it is evident that they never separated the unity of Christ with the faithful from the unity of the faithful among themselves. Hence they speak (particularly St. Ignatius and St. Cyprian) of union with the Church and union with the bishop. Assuredly they meant as do we, Holy Communion, the receiving of the true Body and Blood of Our Saviour. For them, the Church was inseparable from her Head.[62] So firmly they believed Christ and the Church to be one that they dared not separate what God had joined together. For them Christ and the Church made the one same spiritual personality. The bond of union is the Holy Eucharist and the Holy Spirit. From their understanding of this truth was born their tender, strong, sensitive love for the Church.

For them, then indeed, to receive the Holy Eucharist is to be united to

Christ—but to the complete Christ, the Head and the members. So in their works this social aspect of the Holy Eucharist parallels and is often confused with another aspect of the Eucharist to which it is subordinate; namely, the Real Presence. The Real Presence does not in any way injure the social aspect: the latter presupposes and is built upon the former.

Article V

THE RECEPTION OF THE EUCHARIST, OR HOLY COMMUNION

In treating this question we need do little more than dwell at length on the conclusions we have already reached.

There are two ways, St. Thomas writes,[63] of partaking of the Holy Eucharist: the one sacramental, whereby we receive only the consecrated species; the other spiritual, by which we receive the effect of the sacrament; that is, incorporation into Christ. But this spiritual reception may in its turn be subdivided. The sacrament may be received sacramentally and spiritually, as by the just man who receives Holy Communion; or the sacrament may be received by the desire to receive our Blessed Saviour, present under the sacred species. Such might be the case of one sick and far from a church. Or the sacrament may be received by union with Christ in glory, but this would no longer be under the sacramental appearances.

Only those living upon this earth may receive spiritually Christ in actual Holy Communion or through the Communion of Desire. The angels may not. It is true that the angels form part of this society of the Mystical Body, as do all of the Church Militant. But the latter live as yet in the veiled light of faith. Only through a mirror and images do they look upon divine realities "through a glass in a dark manner" (1 Cor. xiii. 12). Christ Himself is shown to them under signs, under sensible appearances. The angels and the blessed are in the land of perfect light, where the sacraments, that is, the signs and the symbols, have yielded to the vision direct.[64]

That spiritual Communion, and when convenient, sacramental Communion, is necessary has already been proved. And the very office of the Eucharist in the Mystical Body urges frequent and daily Communion. That office is to unite us to Christ Jesus and to our brothers, members as we are of Christ.[65] We have constant need of being in the communion of charity with Our Saviour and our brothers. What efficacious help we receive, if with worthy dispositions we go to that sacrament which symbolizes, effects and perfects the oneness of the Head and of His members, the oneness of the members one with another! The symbolism of the Eucharist shows one that, to realize most perfectly that symbolism, calls for daily Communion. The early Christian Church understood this. Therein daily Communion was the rule. St. Thomas cites various witnesses in favor of daily Communion. The first three are unfortunately not authentic, but we cite them as an expression of the mind of the Holy Doctor. The decree of Pope Anacletus: "The Consecration having taken place, let all present communicate unless they would be rejected by the Church. So did the Apostles ordain: such is the practice of the Roman Church."[66]

Then St. Ambrose: "If every time the Blood of Christ is distributed it is poured forth for the remission of sins, I ought always receive it, for I am always a sinner: and always should I take the remedy."[67]

St. Augustine declares: "This is the daily Bread. Receive it every day that every day it may profit thee. See to the manner of receiving so that each day thou mayest merit."[68]

"O routine, O presumption," thunders St. John Chrysostom,[69] "in vain is the Sacrifice offered every day, in vain do we ascend the altar: no one participates therein! I do not ask you to come thereto in fear. I do ask at least that you come here in worthiness." All should receive Holy Communion except those who are doing penance and are thus excluded from the Holy Table. "But you are not of this category. You may share in the divine mystery. And you are not concerned about it? You attach no importance to it? See; examine; behold the kingly

table! Behold the angels who serve thereat! Behold the King Himself! And do you continue to stand and gape? You have bad habits, and you have no remedy? No; your habits are good, you say; but then come, kneel in your place and eat."

From such quotations one sees how the decree of Pius X on frequent and daily Communion brings back—after the woeful years of Jansenism or the lukewarm years of the Middle Ages—the times of apostolic fervor.[70]

It must not be lost sight of that the decree of the Fourth Council of the Lateran[71] on annual and Easter Communion fixed only the minimum. Many, in this our day, harassed by naturalism, sensuality and official impiety, may find this minimum entirely insufficient to keep them in a state necessary for salvation; to keep themselves from mortal sin and to remain united to Christ and to His Church. The needs of our soul: the necessity it is under of preserving friendship with God and union with the Mystical Body—such is the principle that ought to determine the frequency of our reception of Holy Communion. If such reception, as we order it, is not ensuring us an habitual state of grace, we are not receiving Holy Communion often enough. We need to receive more frequently. If the Church has not expressly formulated this rule in her commandments, it is the rule which our Blessed Saviour has expressed from the day when He promised the Holy Eucharist as nourishment and as food necessary for the life of grace.

We should use the Holy Eucharist even as we use bodily nourishment. We have no right to allow our body to die by depriving it of necessary nourishment. We have no right to allow our souls to grow weak and perish from hunger. We are obliged under a strict and grave obligation to receive Holy Communion as frequently as it is needful for us to do so in order to keep ourselves living members of the Mystical Body.

Penance, flight from the occasions of sin, watchfulness, are precious guarantees for the life of the soul. But hygiene and nourishment should not be confounded.

Prayer brings us the help of heaven; it does not bring us life itself.

It brings not within the very center of our being the God of the strong, Who leads us in our fight against the passions. Moreover, the prayer of a soul that neglects or abstains from the Holy Eucharist and then would seemingly drag from God graces and aids which God has already placed within his reach would hardly be acceptable, hardly worthy of being heard.

No one can change the economy of Providence. No one can modify the order established and categorically affirmed by Christ. The Holy Eucharist is essentially life, the bread of life, the nourishment of life.

Our right with regard to the Holy Eucharist was given to us by Our Saviour Himself. It is acquired by every one of us the day whereon we begin to be a part of the Mystical Body.[72] That right was always recognized by the Church. Pius X in his decree of December, 1905, recalls it. That right may be summarized in the words: Daily Communion.

And our duty towards the Holy Eucharist—we speak of grave duty and of the minimum—may be formulated as follows: "The obligation of receiving Holy Communion with sufficient frequency so as not to die of hunger, so as not to fall into mortal sin, so as to remain a living member in the Mystical Body."

Whatever efficacy other means at our disposal may have to preserve, to conserve and to increase the life divine, Holy Communion remains, and by the institution of Christ, the normal means, the efficacious means par excellence; and, the more one reflects, the easiest means, within the reach of all.

The benefits and the advantage of frequent and daily Communion cannot be exaggerated. Meanwhile it must not be thought that any injury is done infants by refusing them the Holy Eucharist. They have already in Baptism received the fruit of the Eucharist, because of the intrinsic bond that joins the two sacraments. "They are not endangered," says St. Thomas,[73] "by the words of the Saviour 'Unless a man eat of the Flesh of the Son of Man' (John vi. 54), for every one of the faithful partakes spiritually, at least, of the Body and Blood of Jesus Christ when in Baptism he becomes a member of the Body of Christ."

But St. Thomas continues,[74] "When infants begin to have the use of reason, when they understand devotion to the sacrament, then they may receive the sacrament." To continue and complete the thought of St. Thomas—not only may one give them the sacrament, but one ought to give it. From the time they reach that understanding, they are bound by the precept of the Church issued by the Council of the Lateran, and by the commandment of Christ Jesus making the receiving of His Body and His Blood a condition of supernatural life.

So long as the Christian remains an infant, his irresponsibility ensures for him preservation of grace and of baptismal innocence. But the day when the power to reason asserts itself, when a conscience distinguishing right and wrong awakens, he may sin, he is in danger of breaking, through his own fault, the vital bonds which up to the present have joined him to the Mystical Body. From that time on, he is under the necessity, and he has the right and the obligation, of partaking of that nourishment which is the antidote for mortal sin.

These rich fruits of Holy Communion are not born save in well-disposed souls. The Holy Eucharist which brings the life of Christ may prove a deadly poison to souls unworthy. "Death to the wicked: life to the good."[75] What are the dispositions which one should have who with profit would eat at the Holy Table? Every unworthy reception of a sacrament is a sacrilege. How, then, can such a crime be avoided? Sacrilege with regard to the sacraments does not consist in receiving a sacrament while in the state of mortal sin, since certain sacraments presuppose that unfortunate state, and are instituted for its remedy. Sacrilege consists in lying about those interior sentiments which we externally manifest when we receive the sacramental rite. But in asking for the consecrated Host, what does the communicant profess? He professes that he is incorporated into Christ, united to His members and made part of the Society of the Saints.[76] But one cannot be truly united to Our Saviour and a part of this Society of the Saints unless he have faith made living by charity. This living faith is incompatible with mortal sin.[77]

St. Thomas lays down as an indispensable disposition for Holy Communion faith with charity, otherwise called the state of grace. At the same time he states that the abiding obstacle to Holy Communion is mortal sin.

The communicant whose conscience charges him with grave sin lies concerning his interior dispositions by the sentiments he professes outwardly. Separated, in fact, by sin from Christ and His members, he pretends to be united thereto. He makes a lie out of the symbolism of the sacrament and, in doing that, he commits sacrilege.[78] He alone, says St. Augustine,[79] eats truly of the Body and really drinks of the Blood who dwells in the unity of the Mystical Body.

Heretics, schismatics, people of evil life—they are already separated from the living unity of the Body, and if they were to receive Holy Communion, they would but aggravate their sad condition.

No one, therefore, has the right to assist at a Mass or receive Holy Communion offered by priests who are excommunicate, heretic or schismatic. The Church has explicitly rejected them from her bosom and deprived them of their powers.[80] Without doubt, these priests consecrate validly—for priests validly consecrated can never lose their priestly power and character. But since they have been excommunicated they have no right to celebrate in the name of that Holy Society which is the Church, nor to dispense her sacraments, particularly the sacrament which symbolizes the unity of the Church.

The Holy Eucharist is the center of the doctrine of the Mystical Body. Most fitting at the close of this chapter are the words of St. John Damascene:[81] The Holy Eucharist is called "union with" and indeed that is what it effects. By it we are united to Christ. We partake of His Body and His Divinity. By it we are also united one to another and brought into one sole body.

We repeat the pressing invitation of St. Augustine: "O sacrament of filial devotion, O symbol of unity, O bond of charity! You desire to live. Draw near, then; believe; be incorporated that you may live."[82]

Chapter III

PENANCE AND EXTREME UNCTION

THE four other sacraments have not, from the special point of view which is ours, the importance of Baptism, nor, above all else, that of the Holy Eucharist. Except for Matrimony, these sacraments are not often used as objects of comparison with the doctrine of the Mystical Body in the Holy Scriptures, or the Fathers, or St. Thomas. Nevertheless, they have a very proper place in this work because of the simple fact that they are sacraments, channels which bring to us the graces of Christ our Head. We here give, at least in the way of a summary, their place in the economy of the Mystical Body. We speak first of two sacraments that may be called the sacraments restoring life. They were instituted to remove the obstacle to union with Christ, and that obstacle is sin.

Article I

THE SACRAMENT OF PENANCE

Even as man has need of being incorporated into Christ, of sharing in the life of Christ Jesus, of being strengthened, sustained and nourished by the very power that gave him life, so has he need of a remedy against the ills, more or less grave, that may affect his soul. Some of these ills do not directly kill life, nor wholly exclude nourishment, nor completely impede circulation. They do not entirely deprive the soul of habitual grace and of charity. They do, however, lessen the fervor of charity and paralyze its vitalizing activity.[1] We speak of venial sins. It was not for remedying them that Our Lord, properly speaking, instituted the sacrament of Penance.[2] Venial sins might be effaced in other ways—by the use of sacramentals, by good works accompanied by repentance and reverence for God.[3]

But there are spiritual ills which are deadly. They stop all circulation of sap into the branches. They cut off the source of life; they bring to the soul an aversion for God, supplanting His place with a selfish seeking for pleasure. Such is the work of mortal sin. Look upon the withered hand of the paralytic, the dead branch of the tree, and behold a picture of the sinner. Blessed it is, if the sin sweeps not away the Catholic faith itself, but leaves the sinner at least this last contact with the Head, nor breaks him off entirely.

Who will make him a living branch again? How will communication be re-established between him and the one source of life? He cannot do it of himself. Indeed, of his own sole power he cannot realize the horror of his position nor evoke a true desire to get out of it. Christ Jesus, the merciful Head, from Whom he has separated himself, alone can help him. If Christ Jesus does help, it is solely because of Christ's own loving kindness. The faithless Christian, who, by his own will has turned from Christ, who has belied his own promises and made himself an enemy, has not in himself the shadow of a right to receive grace again, not even a right to the power to express the desire to receive it. But Christ Jesus has died for him. The inexhaustible tenderness of Christ will normally come with His grace, rouse the sinful man from his stupor, beg him to return, give him strength to pray, lead him to realize his miserable condition and the still more miserable one awaiting him in eternity, to regret his weakness and to draw near in good disposition to the sacrament established to effect reconciliation: the sacrament of Penance.[4] Like Baptism, this sacrament removes the obstacle in the way of friendship with God, of participation in the life of our Divine Head. Like Baptism, it puts us in the way of being incorporated into Christ, and that incorporation is effected by the Holy Eucharist. The step taken by the penitent attests and expresses his desire to be taken back into the Body of Christ. The desire is really a desire for the Holy Eucharist. The sacrament of Penance, therefore, beyond assuring pardon and reconciliation, assures also friendship with God and re-incorporation into the living unity of the Mystical Body.

This general summary has already told us the subject of this sacrament and the conditions under which it is necessary. The subject can be only a Christian who has committed sin—a Christian, because no one can receive any other sacrament unless he be baptized: a sinner, because a soul perfect in its innocence like that of the Virgin Mary, for example, could draw no fruit from the sacrament. Moreover, for one perfect in innocence to receive the sacrament would be an abuse and something of a sacrilege. It would give the lie to the symbolism of the sacrament, which presupposes sin in the soul of the one who receives it. Without actual sin, says St. Thomas,[5] man would have no need of Penance, but he would have need of Baptism, Confirmation, of the Holy Eucharist. "By sin," declares the Council of Florence,[6] "the soul becomes ill; the soul regains spiritual health through the sacrament of Penance." But he who has suffered no injury needs neither medicine nor other remedy.

Every member of Christ who has sinned, who has enfeebled or broken the vital bonds with his Head, is the subject of the sacrament of Penance.

This sacrament is not necessary for salvation if the sinner has committed but venial faults. They do not break the union of the member with the Head. They may be effaced in a thousand other ways. But this sacrament is necessary for any one guilty of mortal sin.

Since humanity is of itself in a state of fallen nature, Baptism is absolutely and universally necessary. Baptism by its own power kills the old Adam and, because of its relations to the Holy Eucharist, gives us rebirth in Christ Jesus.

Penance is necessary: but only hypothetically; that is, on the supposition of separation from Christ because of mortal sin. "Sin committed after the reception of Baptism cannot be removed save by the sacrament of Penance, through which operates the power of the Passion of Christ, which is applied by the absolution of the priest and the concurrent good works of the penitent, who on his own part, co-operates with the doing away of his sin."[7] For every member of Christ separated from the Head by mortal sin the sacrament of Penance is necessary for salvation; and because, also, the divine mercy infinitely exceeds man's needs even with man at his worst, this sacrament of forgiveness may be received and is necessary as often as one has the misfortune of falling into mortal sin.[8]

The sacrament of Penance is both the work of the penitent, who gives the matter, and of the priest, who pronounces the formula of absolution and pardons in the name of Christ.

The different acts that are necessary for the fruitful reception of the sacrament are well expressed by St. Thomas.[9] Wishing to prove that while under the Old Law penance is mentioned, there could be at that time no question of the sacrament of Penance, he says: "The power of the keys which springs from the Passion of Christ had not been given. It was not yet ordained that anyone should sorrow for sin with the will to subject himself through confession and satisfaction to the power of the keys of the Church in the hope of obtaining pardon through the power of the Passion of Christ." Contrition, confession, satisfaction, the pardon granted by the absolution which applies the power of the Passion—these are the integral parts of the sacrament of Penance. We shall continue our study of them without, however, losing sight of the definite purpose of our work.

I. CONTRITION

"Contrition is an act of the virtue of penance, the virtue by which past sin is detested and destroyed."[10] Penance, considered as a virtue, is a habit which disposes one to repent of sins committed because they offended God, and to resolve to lead a better life.[11] Contrition is the sentiment born of that disposition, the sentiment of sorrow for the outrage done to God by one's sins and the will never to commit them again. What St. Thomas says of the necessity, the extent, and the effects of the virtue of penance, applies also equally to contrition, an act begotten of that virtue. It is clearly evident that contrition is absolutely necessary as a means. For what does the sinner really seek?

The sinner, by grave sin, has separated himself from Christ. He has deprived himself of life with his Head. He seeks, through the grace of this selfsame Christ, to re-enter into the possession of the blessings which he has lost. An enemy of God, he seeks to be again a friend of God. All this necessarily demands a change, a thorough remodeling, a complete reversal of one's inmost self. An enemy of God, and broken off from Christ because he has unduly preferred the creature, the sinner must now will that he renew his friendship, set his life again in order, detest his sins and give God first place in his affections.[12] This contrition must include all and every one of his mortal sins, for the simple reason that any one of them suffices to separate him from Christ. It is nothing but an illusion for one to think he may have one sin forgiven and still retain a liking for another. One cannot, at the same time, both love and hate Jesus Christ.[13]

It is also sufficiently clear that contrition must be supernatural in its motives. The sorrow for sin that is born of fear of the temporal penalties, or of any other merely human consideration, cannot contribute to the work wholly supernatural of reconciling us with God and re-establishing our union with Christ.

This change of heart is of greater or less intensity. With its sorrow and its hope of pardon, it ever holds a beginning, at least, of love for God. This love may be perfect. If so, the sins are borne away on the waves of grace arising anew in the soul.[14] And this may be, even before absolution, the desire for which, however, is necessary and the reception of which is made obligatory by Christ. Where sorrow and charity are not of this intensity and this perfection, the receiving of absolution is necessary that the sin may be taken away and grace be reborn.

Contrition may, indeed, at times be so alive, so ardent in its charity, that the temporal penalties remaining after sins are pardoned may be entirely remitted.[15] Generally, however, there remains some temporal penalty to be paid either in this world or in the next. On this point, also, the difference is apparent between Baptism and Penance. In both sacraments, the remission of sins and of merited punishment is effected through application of the Passion of Christ. In Baptism, however, the one baptized shares in the plenitude of that Passion. He is veritably plunged into the death of Our Saviour. He comes forth from that baptismal burial a new creature. He is regenerated. The man of sin has died: that man with all the sins and penalty resting upon him has been drowned in the ocean of the merits of the Passion. "In Baptism man shares wholly the power of the Passion of Christ so that, by the water and the spirit of Christ, he is made dead to sin, and in Christ is reborn to a new life." St. Thomas concludes: "In Baptism the sinful man receives the remission of every punishment." But that is not true of the sacrament of Penance. Therein the Passion of Christ always operates: but its power is given according to the measure of the acts of the penitent himself.[16]

Consequently, the more living the contrition, the more humble the confession, the more weighty the satisfaction offered, the greater will be the abundance of the application of the merits of Christ: the wider their effect in the taking away of the temporal punishment. The sacrament of Penance does not make a new man out of the penitent. It bestows not re-birth but healing. It is not a death from which one arises a new creature. It is a reconciliation granted to the particular individual. The individual cannot disown the debts which he himself has incurred and which, as stated above, are not as a rule wholly wiped out by absolution.[17] Moreover, the penance imposed or the satisfaction which remains to be done associates us with Christ suffering for our sins. The Council of Trent[18] declares: "When we suffer in making satisfaction for our sins, we become like to Christ Who satisfied for our sins and from Whom is all our sufficiency."

We may, by frequent confession, pay back and have effaced all

temporal punishment. Every absolution given for a sin confessed, even though that sin were previously pardoned, decreases the temporal punishment due for that sin. "In this," says St. Thomas, "there is nothing unbecoming, since Christ Jesus, Who has satisfied superabundantly, allows us the liberty of making His merits our own."[19] From this will be seen how gainful it is to re-accuse ourselves of sins already pardoned.

II. THE POWER OF THE KEYS

Even perfect contrition, in order that it may obtain the pardon of mortal sin before absolution, must include, at least implicitly, the desire to receive the sacrament of Penance. By the will of Christ, sole Judge of the conditions necessary to hold friendship with Himself, the sinner must submit himself to the power of the keys. This expression includes all the different manifestations of the authority of the Church: the power of Holy Orders, the power to teach, the power to govern in the internal and external forum, the power of legislation. But we use it here, as does St. Thomas,[20] in a limited sense as: the power of jurisdiction in the internal forum; that is, the power to hear confessions and to absolve the sins confessed. Because of this power, souls who through mortal sin have cut themselves off from Christ and closed for themselves the source of divine life may again share in that life and in the riches of its Source. This power belongs properly to Christ, Who merited it by His Passion.[21] But He has deposited the virtue of His sufferings and His death within the sacraments. He has given to the ministers of His Church the right to dispense the sacraments. To His ministers belongs the power to remove the obstacle standing between the soul and grace.[22] Jesus Christ gave this power to His Apostles when He said to them: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained" (John xx. 22, 23).[23] He had already given them the power to bind and to unbind (Matt. xviii. 18). In order to pardon or to refuse pardon, to bind or to loose, the ministers of Christ must be informed of the matter on which they are to act.

Our Lord constituted them judges. They must therefore know and make themselves familiar with the case. Medical doctors must know the nature of a patient's illness. Here, the penitent alone can supply the matter on which judgment is to be passed. He alone can be the accuser. Confession, therefore, is necessary for salvation for everyone who, subsequent to his Baptism, commits a mortal sin.[24]

Who, among the members of the Church, have the authority to hear confessions and to absolve? Such jurisdiction is a necessity; nor does St. Thomas fail to speak of it. In the official hierarchy, what office is required? Before answering, one must consider, says St. Thomas,[25] the work to be done. The sinful man has broken off his friendship with Christ. He would that it might be re-established. He desires to share again the life which he found only in the Holy Eucharist. Who can enable him to be again in union with Christ Jesus? Or, to put the same question in another form, who can give to this man the Holy Eucharist? The priest alone has power over the true Body of Christ. To him, alone, therefore, may sacramental confession be made. The power of the keys was given, says St. Thomas,[26] in order to make clear the way for the reception of the Holy Eucharist. For that reason the power belongs to the priest, the consecrator of the Holy Eucharist. From the same reasoning St. Thomas draws this further conclusion: a subordinate may absolve his superior, even as he may give him Holy Communion.[27]

In the sacrament of Penance, as generally in the administration of the sacraments, the priest is the minister of God, the instrument of Christ. "All grace and pardon within the Mystical Body come from the Head of that Body."[28] When St. Thomas speaks of the seal of Confession, he sees in the confessor not man, but God Himself. What the confessor knows through Confession, he knows not as man[29] but as God. The spiritual unworthiness of the priest does not invalidate his absolution.[30] The Council of Trent declared if any one should say that priests in mortal sin have not the power of binding and loosing, let him be anathema.[31] The absolution given by a priest who is a heretic or a schismatic or who is excommunicate is not valid. Such a

one has been deprived by the Church of the exercise of his powers. Excluded from the unity of the Church, he has no right over the members of the Mystical Body. Except in the case of necessity, and then the Church supplies the jurisdiction, he would use his priestly powers in vain. Christ knows him not as His instrument of sanctification.[32]

Through the efficacy of the power of the keys, the priest in the name of Jesus Christ absolves sin and remits, at least in part, the temporal punishment thereof.[33] On this last point St. Thomas takes up again the comparison between Baptism and Penance.[34]

No man can be delivered from sin without being united to the Mediator between God and man, Jesus Christ. The merits of Christ suffice to wipe out every vestige of sin. All do not gain the full remission of punishment. But everyone may obtain the greater remission, the more he unites himself to Christ suffering for our sins.

In Baptism, the perfection of our union with Christ Jesus does not in any way depend upon any personal work of ours. The reason, as St. Thomas puts it, is: "Nothing gives itself its own life." Christ alone gives us our new life. In Baptism the pardon of our sins and the remission of the temporal punishment are measured only by the power of Christ. That power, destroying every stain and every temporal punishment, unites us in a perfect union with Christ.

In the spiritual healing which Penance effects, our union with Christ is proportioned to our own work, our own generosity, inspired by divine grace. Thus we see how our union with Christ Jesus through this sacrament may be partial and variable.

By reason of the power of the keys, the priest may not only hear the confession and grant absolution: he may also impose a work of satisfaction[35] or, in other words, a "penance." This element is necessary for the reception of the sacrament. It may be defined as "a compensation required in strict justice for the offense committed against God." It is therefore an act of the virtue of penance and an act of justice.[36]

But the very possibility that we may offer satisfaction is founded wholly upon our incorporation in Christ. The sin itself has something of an infinite character, since it is an offense against the infinite majesty of God. But the satisfaction is clothed with a like character of infinity, since, through the infinite mercy of God, this satisfaction is begotten of grace, is done by a living member of Christ, and borrows infinity from the infinite merits of Christ our Head.[37]

The Council of Trent declares that we are able to make satisfaction, and that our ability to do so comes from Christ. "If anyone should say, with regard to temporal punishment due for sins committed, that no one can, through the merits of Christ, give satisfaction to God by penance self-imposed and patiently borne, or enjoined by the priest, let him be anathema."[38]

One who has not charity, in other words, one who is not a living member of Christ, could not offer satisfaction for sins, the pardon of which he has previously received. He could do nothing truly meritorious, that is, *ex condigno*. For that, union with the Head is absolutely necessary.[39]

We have considered the sacrament of Penance simply as a remedy for mortal sin. Mortal sin, that it may be pardoned, creates the need of such a sacrament. But we must add that souls will greatly profit if they accuse themselves of their venial sins. By such sins they do not lose grace; they do not break the bond of union with Christ the Head. Yet will they find in this sacrament the pardon of their venial sins also, a lessening of temporal punishment, and an increase of strength to save them from falling into such sins again. Charity will be refreshened, fervor will increase, and their union with Christ will become more intimate.

Contrition, confession, absolution and satisfaction are the four integral parts of the sacrament of Penance. No part suffices without all the others. In so far as it is possible, all should be included in the one sincere desire. While perfect contrition brings at once to the sinner the grace of God, such contrition must hold within itself, at least implicitly, the desire to submit his sins to the power of the keys; that power would, in its turn, not operate without such contrition. While it is not necessary to do the work of satisfaction, or recite the penance

imposed by the priest before receiving absolution, it is necessary to accept it and to fulfill it. The part to be played by the subject in this sacrament is important, and rightly so. He has through his own will separated himself from Christ. He is obliged to give evidence of his sorrow for the past, of his good purpose for the future. He must come as his own accuser, humbling himself before Christ, as represented by the priest. With something akin to the feelings of a runaway or a deserter, should he come, seeking to return to grace.

Every requirement that Our Saviour has ordained for the restoration with Himself of the bonds of friendship and of life is one of healing and repairing the disorder wrought by sin.

Article II

EXTREME UNCTION

Man is regenerated by Baptism. He is strengthened by Confirmation. He is nourished by the Holy Eucharist and by It kept in union with the one source of life of the Mystical Body. If he commits mortal sin, he is re-established in that intimacy by Penance. Man grows in age and draws nearer to eternity. The transient and the changing, the power to choose good or evil, approach their end. The deciding hour is at hand. Will its sentence be that he belongs forever to Christ; or that, like a dry and lifeless branch cut off from the living tree, he must be forever cut off from that Tree Whose nourishment he scorned?

At that hour a man yearns for the energy to fight his last fight against the enemies of Christ and his own salvation. His physical powers wane. His soul, in turn, loses its vigor and its mastery. If it be borne patiently and humbly, this bodily weakness is unto salvation and meritorious.

Ofttimes the sins of the past reach through his whole being; are an obstacle to his spiritual welfare, in that they paralyze the exercise of virtue. A soldier, he received in the battle more than one wound.

Mortal sin has left its scars upon him. They can beget a general and habitual state of spiritual depression, a leaning towards sin, a surrender to the difficulties in face of the good.[40] In that critical hour, spiritual weakness, joined with feebleness of body, constitutes a real danger. The further thought will come that every trace left by sin must be erased if one's entrance into heaven is not to be delayed. Works of penance and of satisfaction would, indeed, remove all such trace. But, as with the general run of mankind, negligence, preoccupation with this world's affairs, lack of time, have prevented the complete effacement of all stains and of all defects.

These truths, analyzed by St. Thomas,[41] show us the need and at the same time the special purpose of the sacrament of Extreme Unction. The effect of this holy rite is to remedy every consequence of sin; to remove corporal infirmity, in so far as that may have followed upon sin and is now an obstacle to salvation, to lift the soul from its feebleness and its languidness, and to take away what remains of temporal punishment. Since bodily relief is, for the dying one, secondary to eternal salvation, the efficacy of the sacrament is not impaired if perchance such bodily relief is not granted.

The sacrament of Extreme Unction was not instituted "against the evils that take away and suppress spiritual life, that is, original sin or actual mortal sin, but against the defects, the enfeebling ills, consequent upon original sin or actual sin. Such ills make one spiritually infirm and deprive him of the energies necessary to carry out acts of the life of grace and of glory."[42]

Baptism is a spiritual regeneration. Penance is a reconciliation and a return to life. Extreme Unction is remedial, a spiritual healing. It is a complete healing. Its purpose is to fix man in absolutely perfect health. "This sacrament is the end, the consummation, of the whole divine economy of spiritual healing. By it, man is prepared to enter into glory."[43]

Extreme Unction was not, properly speaking, instituted for the remission of sin, but rather for the removal of sin's stains and sin's consequences. It produces its effect through grace. Grace is incompatible with grave sin. Therefore, this sacrament could not operate in

a soul dead in mortal sin. But the sacrament is capable of achieving the purpose for which it was instituted. Its power and virtue will put aside the obstacle to its own special efficacy. If the dying man be in sin and unable to have his sin pardoned by the sacrament of Penance, Extreme Unction will efface it, provided the dying one have attrition; in other words, that he have true sentiments of aversion for his sin.[44]

St. Thomas emphasizes the value of the prayers of the Communion of Saints for the fruitful reception of this sacrament. Like all the sacraments of the New Law, Extreme Unction operates *ex opere operato*, but it is conferred under the form of a prayer. It is for us to remember that its fruits will be the more or the less fully received according to the devotion of the dying one, the personal merit of the minister, the actual sanctity of the entire Church.[45] St. Thomas speaks of a plurality of ministers. To assure the perfect health of the soul, and a superabundance of grace, he would have a "number of priests assist and the prayer of the whole Church co-operate in producing the effect of this sacrament."[46] If there be but one priest, the sacrament is still administered "in virtue of the entire Church, of which this one priest is the minister and the representative."[47] St. Thomas witnesses to the interest of the entire Mystical Body in the salvation of the dying one. All its members, in this supreme hour which marks forever the sealing or the breaking of his living union with Christ the Head, appeal to God that God's grace may be with him.[48]

From this brief summary we understand in a measure the place of Extreme Unction in the economy of the Mystical Body. It is absolutely necessary for salvation to the dying one who cannot receive the sacrament of Penance, who has mortal sin upon his soul and who has but imperfect contrition. To the dying one who is in a state of grace, it is of sovereign benefit. It fortifies him for the final combat. It enriches his soul with an increase of sanctifying grace, which means a corresponding increase of glory. It effaces completely sin and the consequences of sin. It lessens, it may take away completely, the temporal punishment. Extreme Unction is the last, the supreme expression here below of the grace of Christ, preparing for an immediate entrance into glory.

Chapter IV

HOLY ORDERS AND MATRIMONY

Holy Orders and Matrimony have this in common—the purpose of both is pre-eminently social. Baptism, Confirmation, Penance and Extreme Unction are primarily for the sanctification and perfection of the individual. Holy Orders, Matrimony and the Holy Eucharist[1] were instituted, above all else, for the general good of the whole Christian community.

Article I

HOLY ORDERS

The sacraments bring us the life of Christ: our Head. Who confers upon us the sacraments? Angels? St. Thomas[2] answers No, for the sacraments give grace under visible symbols. Naturally, therefore, they are conferred by men, visible and human, enriched with spiritual power. A true relation exists between the agent and the action. The minister is both visible and spiritual. The sacrament is a sign and a spiritual grace. All this is in wonderful accord with the complex nature of man. The words of the Apostle take on now clearer meaning: "Every high priest taken from among men is ordained for men in the things that appertain to God" (Heb. v. 1).

Moreover, Christ instituted the sacraments and gives them their sanctifying power. At the Last Supper, He instituted the sacrament of His Body and His Blood, and directed that this, His act, should be repeated.

Christ withdrew His bodily and sensible presence from the faithful here on earth. It was necessary for Him to choose representatives who, in His place, would have the office of administering the sacraments and of doing again what He did at the Last Supper. We know He empowered His Apostles to consecrate His Body and His Blood: "Do this in commemoration of Me" (Luke xxii. 19; 1 Cor. xi. 24). He gave them the power to forgive sins: "Whose sins you shall forgive, they are forgiven them" (John xx. 23). He authorized them to teach and to baptize: "Going, therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost" (Matt. xxviii. 19).[3] Now, a minister is always an agent, and an instrument in the hands of his principal.[4] Between instrument and agent there must be some true proportion, whether or not the principal has lowered himself to the plane of the agent or lifted the agent to his own. The greater, therefore, the need for the ministers of Christ to be more like to Him, that they may share more deeply this participation of His sanctity and His prerogatives. But Christ, on His own authority, by His own power, secured our salvation. As Man, He suffered that He might redeem us; as God, His suffering was of infinite merit in profit and redemption for us. In both aspects His ministers should resemble Him. They also are men and they are associated in His divinity, for they give of its spiritual power. To this power St. Paul refers when he writes: "According to the power which the Lord hath given me unto edification and not unto destruction" (2 Cor. xiii. 10).

This spiritual power Christ gave to His Apostles to give to others.[5] Christ's purpose is the well-being of the Church, the completion of the temple of God, the fullness of the Mystical Body. Until this world ends there will be children of men who may be made living stones in the upbuilding of the Church; holy ones to be consecrated to Christ;

dead members to be won from the sinful Adam and to be incorporated again into the new Adam, the Just and Holy One, and to be sanctified by the sacraments. Since the Apostles were mortal, it was necessary that they be empowered to transmit their sanctifying power to their successors. Otherwise the word of Christ Jesus would not be fulfilled: "I am with you all days, even to the consummation of the world" (Matt. xxviii. 20).

We may conclude from this reasoning that among the members of the Mystical Body there are those, who, by the will of Christ, have the mission to sanctify others by conferring upon them the sacraments. This places the members of Christ in two categories: those who are His ministers, and those who are not. Thus is born the hierarchy of the priesthood.

But there is a further truth. The salvation of the faithful and their sanctification is an organized work, dealing with the faithful as a body. They must not only be sanctified: they must be directed, governed. From out the new order springs a new inequality among the members of Christ—there are those who hold authority, and there are those who are subject to them. Thus is born the hierarchy of the Church government.

What exactly are the powers of each of the ranks of this hierarchy? How far do they extend? Are they vested in like hands? This is not the place for an answer. For the time being, a statement of the fact suffices. The society of the Mystical Body must and does have its public offices, its social ministrations; that is, its ministrations for the whole body, which distinguish those who carry them out from those who receive therefrom, and give to the former a true, official superiority and unquestionable authority. This orderly dispensation was to be looked for. It gives a particular beauty to the Body Mystical and fits in with the normal ways of Providence, which always works by co-ordination and subordination.[6] But something further is demanded. The subject of our study is a spiritual body of which Christ is the Head and the faithful are the members. The more important members of the body

communicate to the other members the life which they in turn have received from the Head. Life comes from those who command, and who, as instruments of the soul and of the Head, give to others that vital impulse which they themselves have received. Christ, the Head of the Church, is at one and the same time the source of grace and the source of authority. He is the Head Who communicates life; He is the Chief Who directs and commands. For this twofold function, He selects from those on earth such as will be His instruments in the hierarchy of the priesthood and the hierarchy of government. Both are indispensable to the well-being of the Church. Both function through the power of, and under the authority of, the one Chief, Jesus Christ.

Because of these facts, St. Thomas says,[7] spiritual powers should be given through visible signs; in other words, through a sacrament. Indeed, by a general rule laid down by Our Saviour Himself, the spiritual blessings of Christ thus come to us. The conferring of this power is always accompanied by fixed verbal formulas; by a certain ritual, as the laying on of the hands, the anointing, the giving of the book, of the chalice, or of some other object which in turn is the sign of the particular office the recipient is to fill. Whenever a spiritual good is conferred under an outward rite, a sacrament is conferred.[8] The giving of this power is, then, a sacrament—the sacrament of Holy Orders. Its purpose is to provide the ministers of sanctification, the spiritual chiefs, to that Society made up of those who are members of Christ.

Holy Orders confers power. Holy Orders also gives grace to the recipient that he may worthily fulfill his office. God, because of His own divine perfection, gives help proportionate to the charge. Holy Orders is a supernatural charge. The help God gives is likewise supernatural[9]—in other words, grace. One who represents God before his fellows needs superabundant graces. He needs above all else the grace of eminent personal sanctity. Raised by Holy Orders above the people, he ought to outstrip them by the merit of his virtues.[10]

St. Jerome demands such sanctity not only of those in major Orders but also of those only in minor Orders. If the clerical body lag in holiness behind the laity, the Church of God would be destroyed.[11] St. Denis declares that no one should have the effrontery to take upon himself its divine ministry for his brothers unless he has made his own life like unto God.[12]

The faithful are not made holy through the personal virtues of priests. That office is reserved to Christ. But priests are the channels carrying that life of grace which springs from Him Who is the Head of all the members.[13] Their dignity as intermediaries between Christ and souls is an urgent reason why they should cultivate personal holiness.

Nor is personal holiness all that is required. The field of the priesthood, the work of the priest in his care of the members of the Mystical Body, demands of him a learning proportionate to that work. One may conceive, says St. Thomas,[14] that a priest may be ordained simply to offer Mass; that such a one, having no care of souls, would have learning sufficient to carry out the rite. But whosoever as priest is called upon to have any care over the Mystical Body of Christ ought to be able to give to the people the bread of knowledge, the knowledge of sacred truths, the knowledge of salvation. Grave obligation rests upon the priest to fit himself for that mission.

To sanctify and to govern the Mystical Body is the primary purpose of the sacrament of Holy Orders. That purpose explains also why there are many orders or sacred offices. The Church[15] is the Mystical Body of Christ, figuratively like a human body, as St. Paul teaches (Rom. xii. 4, 5; 1 Cor. xii; Eph. i. 22, 23; iv. 4-7, 11-16; Col. i. 18; ii. 10, 12, 19). In the human body different functions are carried out by different members. For example, every sense has its particular organ. So it is with the Mystical Body. That vast society has need of many offices. The division and the variety of offices permit a great number of the children of men to become co-operators with God and add much to the beauty of the Church. Through the Eucharist all the members of the Mystical Body have been brought back and are sustained in the unity

of Christ. To the same Holy Eucharist converge all the different channels of grace and of the sacraments. The entire hierarchy of the Church possesses harmony through its common relations to the Holy Eucharist.

The Holy Eucharist is seen, then, to be the center of our faith. "Holy Orders is instituted primarily for the sake of the sacrament of the Holy Eucharist: all the other purposes are secondary. And the other sacraments exist because in this sacrament of the Holy Eucharist they have their foundations."[16]

Article II

MATRIMONY

Marriage, like Baptism and the Holy Eucharist, is a sacrament, the relations of which to the doctrine of the Mystical Body are often explicitly mentioned in Holy Scripture. The Church, which is the Body of Christ, is also His Spouse. Such is the teaching of St. Paul in his Epistle to the Ephesians, wherein, condensed, is the entire doctrine which here is the object of our study. "By a commonly used Biblical metaphor the spouses are the same flesh, the same body, of which the husband is the head, as Christ is the Head of the Church and the Saviour of His Body."[17, 18]

Following is the full passage from St. Paul in which the Apostle develops this new aspect of the relations between Christ and the Church. It forms the best introduction to a study of St. Thomas on the sacrament of Matrimony. "Let women be subject to their husbands, as to the Lord; because the husband is the head of the wife, as Christ is the Head of the Church. He is the saviour of his body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church and delivered Himself up for it that He might sanctify it by cleansing it by the laver of water in the word of life: that He might present it to Himself a glorious Church not having spot or wrinkle or any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church. Because we are members of His body, of His flesh and of His bones. 'For this cause shall a man leave his father and mother and shall cleave to his wife: and they shall be two in one flesh' [Gen. ii. 24]. This is a great sacrament. But I speak in Christ and in the Church" (Eph. v. 22-32).

Marriage, according to nature, is a union of a man and a woman for the purpose of continuing the human race. The sacraments give grace to men; they do not make him here and now immortal.[19] Every day death cuts a wide swathe in the human family. Earth would soon be a desert if others came not to take their places. Generation, says St. Thomas, is the only way to perpetuate that which dies. For man generation is not left to the caprice of instinct. The needs of man find in man's own nature laws and rules. Generation, as a necessity of the social order, comes under diverse laws of civil society. The only way in which the family of the Church is perpetuated is set forth in the commands of Christ and in the legislation of the Church.[20] Our study here concerns itself with this last aspect of marriage.

Christian marriage is a sacrament. To that dignity Our Saviour elevates what would otherwise have remained but a natural contract. Herein also is found the distinctive mark of a sacrament—an outward sign and an invisible grace.[21] The mutual consent is the matter of the sacrament; the signs—that is, the words expressing the consent, are its form. The sacramental grace is the special help which husband and wife receive enabling them to fulfill well the obligations which they have contracted. Some might ask, since the sacraments are representative of the Passion of Christ, the source of their efficient sanctifying power, how can marriage be viewed as imaging the sorrow of that Passion? St. Thomas answers[22] that marriage is certainly not associated with the Passion of Christ when that Passion is viewed as a painful,

bloody suffering; but it is most rightly associated with it since that Passion manifests the charity and love Jesus Christ had for His Church, suffering for her that He might espouse her. St. Paul himself, as we have seen, draws the parallel (Eph. v. 25-27, 32): "Husbands, love your wives, as Christ also loved the Church and delivered Himself up for it that He might sanctify it, cleansing it by the laver of water in the word of life that He might present it to Himself a glorious Church. . . . This is a great sacrament; but I speak in Christ and in the Church."

Marriage signifies the union of Christ and the Church. By reason of that symbolism, marriage under the New Law is a sacrament.[23] And the sacrament, while it is a sign, is also a remedy.[24] The remedy is a grace which effects a cleansing and a strengthening of nature, that it may fit itself to fulfill in holiness the obligations of Matrimony. "The sacraments give that which they signify. We must believe, then, that by this sacrament, husband and wife receive the grace to be associated in the union of Christ and the Church."[25] The sacrament of Matrimony, like every other sacrament, derives from the Passion of Christ Jesus the power to reproduce this spiritual fruit. In His Passion, the Saviour took the Church as His Spouse.[26] In so doing, He gave to Christian marriage its sublime grandeur. For that of which it is a type and a symbol, it may look to the union of the Church and Christ upon the Cross. In that same symbolism, the mutual duties of husband and wife find their most complete and their highest expression. The parallelism follows through: Christ and the Church, husband and wife; the former is ever a type of the latter. The mutual consent, the efficient cause in marriage, corresponds to the consent of Christ to take the Church for His Spouse.[27] This mutual consent ought to have the same characteristics of freedom and of love as marked the union of Christ and the Church.[28] In like manner this mystical signification of marriage carries with it unity and indissolubility.

First of all, unity. A plurality of wives certainly does not directly contradict the natural law if one considers the primary end of marriage, which is the begetting and the education of children. But because of the separations, the jealousies that would arise, a plurality of wives would seriously impair the secondary end of marriage, which is mutual help, love and fidelity between husband and wife. In any case, if one believes Christian marriage to be a sacrament, a symbol of the union between Christ and the Church, one sees at once that a plurality of wives would destroy the symbolism utterly for if Christ is one, the Church also is one.[29]

The natural law demands the indissolubility of the marriage bond. For the faithful, that demand is reinforced by the bond of the sacrament. God will never wish the union of Christ and the Church to be broken. Christ will never desire to withdraw the gift of Himself. The union of husband and wife should bear the stamp of Himself, the perfect Model.[30]

Anything which proximately or remotely casts a shadow upon that perfect resemblance of marriage to the union of Christ and the Church is, from the point of view of this symbolism, more or less of an imperfection. Such, for example, is second marriage. Such a marriage is, beyond all doubt, a true sacrament. By itself alone this symbolism is unimpaired; but, considered in relation to the first marriage, its symbolism is by no means perfect.[31]

The importance of this symbolism of the sacrament of Matrimony may be judged from the fact that the lack of it is the sole cause of the irregularity contracted by a second marriage,[32] even when that marriage is allowable and licit.[33]

St. Paul declared that no one should be consecrated bishop (1 Tim. iii. 2), or ordained priest (Tit. i. 6), who had been married more than once. St. Thomas, in his commentary on the Epistle to Titus, gives the reasons back of St. Paul's statement. He assigns many, but the highest and the most profound is built upon the symbolism of the sacrament. It declares that by Holy Orders man is made the minister of the sacraments. It goes without saying that he who has the custody of the administration of the sacraments should not himself sanction any defect, any lack.

But it is a defect when the full integrity of the symbolism of a sacrament has not been safeguarded. Marriage represents the union of Christ with the Church, the one Bridegroom with the one Spouse. That the integrity of this symbolism be preserved, it is necessary that the man be husband to one wife.

Second marriage certainly does not entirely destroy this mystical signification as bigamous union would. Nor does it affect the essence of the sacrament. Nevertheless, something is lacking as to "finishing touches," such as we have a right to look for in those who dispense the sacraments.[34]

St. Thomas believes the indissolubility of marriage has for its foundation the indissoluble union of Christ and the Church.[35] Resting it on that truth and recalling the symbolism of Baptism, he has no difficulty in explaining the Pauline Privilege (1 Cor. vii. 12-15). Marriage between unbaptized persons is, from the natural point of view, true marriage. If one passes from unbelief to the Catholic Faith, the matrimonial bond is not thereby broken. But, since that bond did not possess the irrevocable character which it does possess under the Christian Faith, it may be broken if the unbelieving one refuses to accept the Faith or to live in peace with his or her spouse. The reception of Baptism by one has, in fact, profoundly altered the relations of the one to the other. Baptism, we repeat with St. Thomas, is a death: a death of the sin-stained self. So true a death is it that it wipes out all our previous indebtedness to the divine justice—all has been washed away in the waters of Baptism. But he who is dead to a former life is no longer bound by the contracts of the former life that would prevent his living the new.[36]

Consequently, the baptized one who is now regenerated in Christ and dead to his former life is free from the obligation he was under to his spouse, provided that spouse refuses to accept the Faith or to live together in peace. This holds even after the marriage has been consummated. The one who remains in unbelief has not a strict right over the other, who, by the waters of Baptism, has been made a new creature.[37]

Article III

ALL THE MEMBERS OF THE MYSTICAL BODY SHARE IN SOME MEASURE IN THE SACRAMENTS OF HOLY ORDERS AND MATRIMONY

The title of this article may, at first, bring something of a shock. Nevertheless, it voices very high and very beautiful truths. All these truths are in right line with tradition; all are re-echoed by the deeps of the spiritual life. It is greatly to be desired that these truths become again familiar to the faithful. Without a knowledge of them many passages from the Fathers, many texts in the liturgy, are unintelligible. A short review of them here will bring out again the light-giving power of the doctrine of the Mystical Body.

I. THE PRIESTHOOD OF THE FAITHFUL

The faithful, that is, the laity, are associated in the priesthood of Christ. If this is forgotten, the greatest damage is wrought to their supernatural life, and their intelligent sharing in the liturgy of the Church. Holy Orders, received by the members of the priesthood, is given to priests in order that they may complete and perfect the work begun by Baptism. The spiritual character given those who receive Baptism, says St. Thomas,[38] commissions them also to render divine worship according to the rites of the Christian Faith. Baptism invests them with true power to be the subjects or even the ministers of certain acts of worship. Baptism makes them associates in the priesthood of Christ. Baptism, which made them like unto Christ, the only Son of God, makes them like unto Him as the Priest of God.[39]

St. Peter terms the Christians "a chosen generation, a royal priesthood," "a holy priesthood" (1 Pet. ii. 9, 5). St. John dares to say that Christ "made us kings and priests of God, His Father" (Apoc. i. 6; v. 10; xx. 6). St. Augustine[40] re-echoes the teaching of these two

Apostles: When St. John says "they will be priests of God and of Christ" he speaks, not only of bishops and priests who in the Church are called priests in the strict sense, but even as we give to all the faithful the name Christian because of the mystical Chrism by which they have been anointed, so do we give the name of priest to all because all are members of the one Priest, Jesus Christ. Therefore, St. Peter speaks of "a chosen generation: a royal priesthood" (1 Pet. ii. 9).

St. Leo the Great spoke in glorious terms of this truth on the anniversary of his elevation to the sovereign pontificate. "You have good reason," he said to the people, "to celebrate this anniversary, for by Baptism, according to the teaching of St. Peter, the royal dignity of the priesthood is common to all of you. The anointing of the Holy Spirit has consecrated all of you as priests. It is good and religious of you that you rejoice in our elevation, as in an honor in which you yourselves share. In the entire body of the Church there is but one sole Pontificate. If the mysterious grace of Him Who holds it descends with the greater abundance upon the members who hold high place, it flows with no lessening of generosity upon those of lower place."[41]

This priestly anointing, from the time of the Incarnation, penetrates, saturates Christ, making Him the High Priest, the Perfect Master of worship before the Holy Trinity. This priestly anointing is like to the precious oil poured upon the head of Aaron, running down upon his beard, and even to the borders of his vestments. It is like the dew of Hermon falling on the summit of Sion (Ps. cxxxii). This is the priestly anointing which extends itself, pours itself in abundance, with power, in various ways, upon all the members of the Mystical Body, who, in and through Christ Jesus, have been elevated to the dignity of priests and of the offices of worship. "Not only is our Head anointed: His Body also is anointed; and we ourselves are His Body."[42]

The heart of Catholic worship is the Mass, the full, efficacious repetition and application of the one Sacrifice of Calvary. The active participation of the faithful in the mysteries of the Eucharist is pre-eminently the carrying out of the mandate, and of those rights which they received in Baptism. Moreover, one may now see more clearly how the faithful are able to confer Baptism: how they are themselves the true ministers of the sacrament of marriage. The faithful are in truth initiated into the priesthood; the Church defines their powers, and regulates their exercise.

It is, we feel, unnecessary to state that this teaching on the priesthood of the laity in no way detracts from the incomparable and inalienable prerogatives of priests consecrated as such by the sacrament of Holy Orders. What we have said is worlds apart from the errors and exaggerations of Protestant sects that speak of all Christians without distinction as priests of the New Testament, that all Christians enjoy an equal spiritual power.[43]

In the Church there is a hierarchy instituted by Christ:[44] the infallible guardian of dogmatic and moral truth, dispenser of the Sacraments, endowed with the full power of governing the faithful. There is the Church teaching and the Church taught. With regard to the Holy Eucharist, only the priest who has received the sacrament of Holy Orders can consecrate the bread and wine into the Body and Blood of Christ; only he may speak in the name of the entire society. If all the faithful were to join him in his prayer, if all offered themselves with him, he would still be the sole official, authorized representative of the Church. All this is true, and it is proper to recall it.

But, because heretics have perverted the sense and the message of the words and the teachings that come to us from Holy Scripture itself and from the Fathers, it is not right for us to neglect those words and those teachings; above all, when they have such weighty consequences for the sanctification of souls. And these words have such consequences. From the fact that the faithful are associated in the priesthood of Christ arises their obligation of sharing in the sacrifice. It is theirs, as it is the priest's visibly offering it upon the altar. As he should, so should they make suitable preparation. And a further truth is this: priests as they are with Christ Jesus, the faithful are also victims, every one in himself a sacrifice, a sacrifice with Christ Jesus. This is one of those truths that command the entire sweep of the Christian life.

Our Sovereign Pontiff, Pius XI, gives a striking proof for this in his encyclical *Miserentissimus Redemptor*,[45] when speaking of the reparation due from all to the Sacred Heart of Jesus. In the second and more developed part, which also introduces the precise reason for this pontifical pronouncement, the encyclical bases the obligation of reparation on our incorporation in Christ and our association in His priesthood.[46]

Our Blessed Saviour wishes us to share in all His prerogatives: He has done all that we may be like unto Him. By nature He is the Son of God. In Himself and through Himself He has made us adopted sons of the Father and through the adoption has really communicated to us something of the divine nature. He is the Son of Mary, and all who are members of Him are the spiritual children of Mary, His Mother. He is the Heir by right of His Father. He has made us his co-heirs. He is Priest and Sacrifice for all eternity. In Him and with Him we also are priest and sacrifice. To His Priesthood, to the work of His sacrifice, He draws us, even as He draws us unto His own divine Sonship.

II. THE BRIDEGROOM AND THE BRIDE

The sacrament of Holy Orders assures the cleric that in proportion to the orders he has received, he shares most richly and most fully in the priesthood of Christ. To the laity the Church speaks these comforting words: "Although you have not been called to Holy Orders, nevertheless, all of you have, through Baptism, been truly initiated into the priesthood. You have received the imprint of the seal of Christ. It gives you title to special graces that enable you to join actively in offices of divine worship, particularly in the Holy Sacrifice of the Mass, the center of the Church's liturgy." And to those who receive not the sacrament of Matrimony, the Church says: "You are not strangers to the ideal for which this sacrament calls; you are not excluded from the grace which it both symbolizes and yields. Some of you, indeed, are great beneficiaries thereof."

Marriage derives its greatness and its sanctifying power from the fact that it symbolizes the union of Christ and of the Church. Its proper grace, therefore, is to arouse in husband and wife such mutual love and fidelity as characterizes the union of Christ and the Church.[47] The faithful who live a celibate life, they especially who refrain from earthly unions to give themselves entirely to God and to their fellows, in a word, to reserve for Christ and His members all their power of affection and devotion—need they regret that they are excluded from the wondrous symbolism of the sacrament of Matrimony? In no way: indeed, they may know that they realize in themselves that very symbolism in a particularly perfect way.

Thus have we been led to study a new aspect of the marvelous relations existing between Christ Jesus, the Church, and the members of the Church.

Long since, in the Old Testament, particularly in the Prophets, God made Himself known under the expressions of a bridegroom pleading for perfect fidelity from his spouse, that is, Jerusalem (or the people of Israel). He reproaches them with breaking their sworn word; for example: Is. liv; lxii. 5; Jer. ii; iii; xxxi. 32; Ezech. xvi; xxiii; Osee ii. 17-20.

In the Gospel of St. Matthew, Our Lord compares the kingdom of heaven to ten virgins going forth to meet the bridegroom. The Bridegroom is He Himself. The virgins invited to the wedding typify the souls of men (Matt. xxv. 1-13). This parable, with its thirteen verses, forms the Gospel of the Mass of the Common of Virgins.

In the Gospel of St. John, John the Baptist speaks of the Saviour as the Bridegroom, to Whom alone souls should attach themselves; he himself is but the friend of the Bridegroom and carefully prepares the way for Him (vi. 28, 29).

But the text in Ephesians (v. 22-32), which we have already quoted,[48] is still more explicit. Even as the union of husband and wife makes both one flesh, one source of life, so the union which Christ has formed with His Church is so close that He with the Church forms one Mystical Body. This is precisely why the union of Christian bridegroom and bride has for its ideal type the union of Christ and the Church. why it is a great sacrament producing sanctifying grace.

St. Augustine, when he speaks of the total Christ, is fond of joining the comparison of the body with that of the Bridegroom and the Bride. We have already quoted the text in which he defines the total Christ. "Christ complete is both Head and Body: the Head is the only Son of God; His Body is the Church. One is the Bridegroom; the other the Bride, two in one flesh."[49]

In his first tract on the Epistle of St. John, he writes: "Christ made Himself both Bridegroom and Bride: for they were not twofold, but one flesh. For the Word was made flesh and dwelt amongst us. To that flesh the Church is joined, and this makes the total Christ Who is both Head and Body."[50]

In many passages of his Apocalypse St. John pictures the Lamb as the Bridegroom, the Church as the Bride. These passages are often used in the texts of the Masses and in the liturgy of various dedications (xix. 7-9; xxi. 2, 9-11; xxii. 17). The Bridegroom of the Apocalypse, like the Spouse of the Epistle to the Ephesians, has poured forth His Blood for His Spouse (v. 6, 9-10, 12; vii. 14; xxii. 14; xii. 11; xiii. 8; xix. 13).

The end of the union of Christ and the Church, as that of the union of husband and wife, is fecundity—the begetting of children, their education, their progressive sanctification as Christians, children of Christ and the Church. Thus, through the course of the ages, little by little the Mystical Body is being made up to its fullness. Within the Church, the Spouse of Christ and Mother of Christians, the Catholic hierarchy and its priesthood are of primary necessity.

The mystery of Christ the Bridegroom and the Church His Spouse extends and communicates itself from the Church universal to all particular churches. For example, St. Paul wrote to the church at Corinth: "For I am jealous of you with the jealousy of God. For I have espoused you to one husband that I may present you as a chaste virgin to Christ" (2 Cor. xi. 2).[51] Whence it also comes that the bishop, personifying Christ in his diocese, is termed the "Spouse of the Church," and why, in the ceremony of consecration, he receives the ring of fidelity. "Receive the ring, the symbol of fidelity, in order that, adorned with unspotted faith, you may keep inviolably the Spouse of God, namely, His Holy Church." From this it would seem he espouses rather the Church herself than any particular church. This is to show that his fidelity is to the Church: that to her it stands inviolable even if he be transferred to another See.

The same mystery extends and communicates itself to all the churches of God in which Christ dwells, even to a material, inanimate building.[52] More truly does it communicate itself to the souls of Christians, which spiritual writers habitually call the spouses of Christ.[53] The life of many of the Saints shows ofttimes that our Blessed Saviour Himself has been pleased to be addressed as the Bridegroom of souls.[54]

These considerations aid us to see a particularly inviting aspect of our relations with Our Saviour, Christ Jesus, and one that is very effective in arousing our piety and our zeal.

The title "spouse of Christ" rouses the Christian soul to see as its imperative duty and one altogether lovable to bear to Christ such sentiments of the heart, due no doubt long since under other titles, but imposing themselves with new force, and clothing themselves with meaning particularly captivating—purity, obedience, tenderness, devotion; unity of opinion, of love, of interests; the inviolable fidelity of a heart not divided; anxious to extend the Church; eager to bear abundant good fruits in oneself and to bring souls unto Christ.[55]

These considerations will furthermore explain many pages of writers on spiritual subjects, the language of whom might at first appear strange to readers insufficiently versed in Holy Scripture.

They throw light on many liturgical texts:

> In the Office of Dedication of Churches, the Invitatory. The Hymn *Coelestis Urbs,* first and second stanzas.
>
> In the rite of the Consecration of a Bishop; and particularly in that of the Consecration of Virgins.
>
> In the Office of the Common of Virgins. The Epistle of the Mass of the same. Antiphon of the *Magnificat.* The Hymn—second and third stanzas.
>
> In particular Offices of Virgins—e.g., St. Agnes, Jan. 21, Responses and Antiphons; St. Teresa, Oct. 15, Hymn, second and third verses.
>
> In the Office of Epiphany. Antiphon of the *Benedictus.* Homily of St. Augustine, 2d Sunday after Epiphany.
>
> In the Consecration of a Church. The Response following the psalm *Lauda Jerusalem.*

Of this ineffable intimacy with Our Lord Jesus Christ, of which the mystical betrothals and the spiritual marriages are here on earth the highest degree and which await the eternal marriage feast, the Church and the Saints find the most ardent and pure expression in the Canticle of Canticles.

No soul is united to Christ Jesus as closely as in Mary, His mother and ours. Mary is truly a new Eve in the work of the new Adam, bearing life divine to all those whom the first Adam and the first Eve caused to die. The Church in her liturgy reserves in a very special way for the feasts of the Blessed Virgin: 1st Ant., Cant. 1. 11; 2d Ant., Cant. 2. 6; 3d Ant., Cant. 1. 4; 4th Ant., Cant. 2. 11. The Lessons of the First Nocturn for the feast of the Visitation, of the Assumption and of its octave day, of the Nativity of the Blessed Virgin, are all likewise taken from the Canticle of Canticles.

Mary Magdalen alone among the Saints shares with the Blessed Virgin the honor of having the Lessons of the First Nocturn of her feast taken from the Canticle of Canticles. The sinner of Magdala is thus shown by the Church to be a chosen spouse of the Bridegroom divine. Love can marvelously rebuild.

Psalm 44—"My heart hath uttered a good word"—is an epithalamium celebrating the mystical union of Christ Jesus with the Church and with Mary—the highest personification of the Church. This psalm is used in the Office of the Blessed Virgin and as the Introit psalm of Masses *de Beata: Salve, sancta parens. Vultum tuum.*

Marriage of the Christian faithful is a sacrament, giving grace because it represents the union, so holy and so fertile, of Christ and the Church. But those who do not enter into Matrimony need not necessarily make this a matter of regret and conclude that they are therefore deprived of a further opportunity of resemblance to Christ. Every Christian soul is a spouse of Christ. The richer it is in sanctifying grace and in charity, the more perfect it is as a spouse. Perpetual virginity, especially when it is vowed for love of Our Saviour,[56] cannot but render more intimate, more transforming, the union with Him Who Himself is both "the Son and the Bridegroom of virginity everlasting."[57] Virginity, better than marriage, disposes one to imitate the intimacy between Christ and the Church. Hence the liturgy, in the magnificent Preface in the Consecration of Virgins voices itself thus: "O Lord, Thou hast chosen souls seeking the highest ideal, souls who, insensible to marriage in so far as it is a carnal union between man and woman, yet ardently desire the sacrament [that is, the thing signified and the grace resulting from the sacrament], who would not marry, yet who love the grace which the sacrament of Marriage signifies."

Conclusion of Parts I and II

WE HAVE studied the results of the work of Christ on earth and in heaven, the Church Militant and the Church Triumphant. Let us glance at the two parts as a whole. The summary may be expressed in a word—the office of Christ the Head with regard to mankind whom He saved; the Church which He willed to found, to sanctify and to glorify. Two main considerations serve to make clear that entire office. We pointed them out[58] when we recognized in Christ Jesus the juridical representative of ourselves, and at the same time our Head from Whom we have life. This same truth we express in another and more concrete form when we say: Look upon Calvary; look upon the Eucharist.

Calvary. Thereon was perfected the work of Christ as the juridical representative of all humanity. By virtue of the Incarnation, He is there our substitute, making Himself responsible for us; our Mediator, our Priest. Everything in our earthly life in some way comes back to Him—thus our Substitute, our Representative.

By His Passion and death He paid in our name our indebtedness to divine justice. He rescued us from the kingdom of the devil, and merited superabundantly the helps necessary for our salvation. Satan vanquished, the divine justice recompensed, humanity belongs to Christ, its Redeemer, rich in graces and merits. Such was the work of Calvary. Are we then saved, and is life given to us? No; not as yet; we are still like unto a child wounded to death by a wolf's teeth and suddenly saved from the cruel beast. We are in Christ; but as yet, we are dead. His Passion saves us from the enemy that would have killed us: it does not give us life. That is why, after summarizing the first part in the words: "Look upon Calvary," we would summarize the second in the words, "Look upon the Eucharist."

The Holy Eucharist shows us the second part of Christ's effective work, His office as the Giver of life. To those won from death at the price of His Blood He gives life by incorporating them into Himself. He enriches them with His merits. He makes them His own by making them one with Himself. Christ Jesus does all this: Christ Jesus gives to every soul, represented on the Cross, the sanctifying grace merited on Calvary, through the Holy Eucharist. This one source of life, this Flesh taken by the Word, risen that it might be the channel of life divine is at our call. This Flesh declared by Christ to be "the living Bread, the Bread of life come down from heaven" (John vi. 51—"I am the living Bread which came down from heaven"), having been given for our deliverance, assures the world of eternal life; this Flesh, true food, to neglect which means eternal death, but to eat of which means eternal life of both body and soul; this Flesh which brings to us an abiding, principal source of the life celestial, so intimate with the soul, so close and tightly bound, so necessary to the vitality of supernatural life within us that the soul lives because of it, even as the Word of God lives by the Father—where, we ask, may this life-giving Flesh be found for our use? In the Holy Eucharist.

Now that we have completed our study of the seven mystical channels through which Christ our Head distributes to His members the fruits of His Passion, we can better understand the particular relations that six of them have to the Holy Eucharist, the one source of the grace which all give. Baptism excorporates us from the old Adam and because of its relations to the Holy Eucharist puts us in the way of receiving life from Christ our Head. Confirmation arms us against fresh attacks by the old rebellious and sinful Adam, and for the conservation, the defense, the free expansion of that life which is drawn from that Eucharist. Penance disposes us for reconciliation with Christ Jesus, for the renewal of His friendship, of which the Eucharist is the

pledge and the food. Extreme Unction wipes out the vestiges of sin, sweeps away what would be an obstacle to our entrance into heaven, to the consummation of that divine union guaranteed here below by the Holy Eucharist. Holy Orders is instituted for the consecration and the celebration of the Eucharist, to the perpetuation in the Church of the Eucharist, the source of life, and to its generous distribution unto men. Matrimony has its sanctifying power because it represents and symbolizes the ineffable union of Christ and the Church, the bond of which union is the Holy Eucharist.

In the Catholic doctrine of the sacraments everything converges, everything looks towards the Eucharist, effective symbol of the unity of the Mystical Body. For the Holy Eucharist holds in very truth, in His divinity and in His humanity, dead and risen for our salvation, Him Who is Life, Christ Jesus, our Chief.

Because of the sacraments, the Church is ever young, ever possesses the power of sanctifying, of increasing, of prospering. In the eyes of the Fathers, the soldier's lance, opening in His side the source of the sacraments, foreshadowed the Church, which through the sacraments knew birth and knows life. From the side transpierced of the new Adam comes forth a new Eve, the true Mother of all living—the Church, the Spouse of Christ.[59]

PART THREE

The Church—The Mystical Body of Christ

PRELIMINARY CONSIDERATIONS

THE CHURCH, declares St. Thomas, repeating St. Paul, is the Mystical Body of Christ. That is the most exact, the most comprehensive definition. It is all the members of Christ, taken together. So defined, the Church is ordinarily described as having three divisions: the Church Triumphant, united to Christ in glory; the Church Suffering, united to Christ by grace and certain of salvation, but working out its purification in the flames of purgatory: the Church Militant, united to Christ by faith and by grace in the midst of the struggles of this earthly existence.[1] These three form but one, for the same Christ gives life to all, unites all three to one another.

Our aim is mainly to study the Church Militant, the Church here on earth. Its members, in the face of assaults from the flesh, the world and the devil, journey in the veiled light of faith across this land of their exile unto their true country. "While we are in the body, we are absent from the Lord. For we walk by faith and not by sight" (2 Cor. v. 6, 7).

When occasion offers, we shall also speak of the relations of the Church Militant to the Churches in the world beyond.

Up to the present, we have been engaged in studying Jesus Christ and His relation to His members. We have seen that Christ is the infinite source of grace which He distributes to every one who is part of His spiritual Body. We have seen how these members, renewed, transformed, reborn, draw life and the continuity of life from the various channels which carry to them the spiritual nourishment of the Head.

But have these members nothing in common save their indebtedness to the one source of life? Are those incorporated into Christ like numberless rivulets which, once breaking away from the vast sheet of water that gave them birth, roll on independently, unrelated to one another? What we have said concerning the Holy Eucharist makes imperative a negative answer. For we are members reunited under one sole Head in the unity of the one same Body. Members cannot be conceived as such without reciprocal relations and influences. Christians, therefore, form one living and organic whole, called the Church.

The Church is a true society of which Christ is the Supreme Head. He directs it to its one end—heaven. This Head is invisible. The members of this society are not pure spirits. They are physical, sensible; and their souls are not affected except through the external senses. Christ withdrew His visible Presence from the world. It was necessary that He choose those who would take His place, His vicars, human, as He Himself is, and who, under His immediate direction would lead their brothers in the way of salvation. Moreover, the very life of a society makes necessary officials of the society, especially charged with the care of its general well-being.

The merits, the spiritual riches won by Christ the Head have been, so to speak, stored in the sacraments. Christ Himself has given us the sacraments. In speaking on Holy Orders, we have seen how Our Saviour, before He ascended into heaven, secured His ministers authorized to dispense His graces. To whom, then, has Christ entrusted the distribution of the merits and the fruits of His Passion? To what treasury has He committed them? To whom has He given the key? To the Church which He founded.[2]

While St. Thomas wrote no special treatise on the Church, one easily finds in his work the main principles of such a study. With St. Thomas and also, when there is need, with the Fathers, we propose to study this unique society which is the Church. Its hierarchy, the principle of unity and of government. Its work in the sanctification of souls. The sublime evidences of its priestly and liturgical life. The place of the Virgin Mary in the Mystical Body. The Communion of Saints, of the spiritual wealth of this society. The Spirit which characterizes the Mystical Body of Christ, and the main characteristics of the spirit opposed thereto. The moral teaching begotten of the doctrine which we are studying. At the end, we shall emphasize anew the relations between Christ and the Church.

Chapter I

THE CHURCH—A HIERARCHICAL SOCIETY

Article I

THE HIERARCHY AND ITS POWERS IN GENERAL

HIERARCHY in a general way means "a plurality made into a unity." "One hierarchy is one principality—that is, one multitude ordered in one way under the rule of a head."[1] In a narrower and stricter etymological meaning, the words "sacred principality" bespeak the constituted authorities within a religious society, the order and the rank of the religious officials who unify and govern the faithful. But the most exalted and the most exact concept of the hierarchy of the Church must be gained from a consideration of the divine example of which it is a pattern.[2] That unity, which ever underlies the concept of hierarchy, belongs as St. Cyprian so often stated, to the Church because the Church is copied after divine realities. The Lord said: "I and the Father are one" (John x. 30). Again, of the Father and the Son and the Holy Spirit it is written: "And these Three are One" (1 John v. 7). Who believes that this unity of the Church, built upon a divine foundation, and bound together by heavenly sacraments, can be broken?[3] Again St. Cyprian cries out: Who is so criminal, or such a disorderly lunatic, as to think that the

unity of God, the seamless robe of the Saviour, the Church of Christ, could be broken; or that one could venture to break it?[4]

St. Cyprian writes that we have no greater sacrifice to offer to God than our mutual peace and our brotherly concord; than this picture of a people united in the unity of Father, of Son and of Holy Spirit.[5] The Church is like a copy of the eternal society of the three Divine Persons, the one God: "bound together by heavenly sacraments." The Father within Himself begot the Son (John vii. 29); the Father sent His Son into the world (*Ib.* iii. 17). Herein we see the origin and type of all that follows with regard to the Church. The Father sends His Son; in turn, the Son sends His Apostles (Mark xvi. 15). He constitutes them the episcopal college, that is in truth the Church universal of which this college is the principal part. He sent them on a mission wholly similar to that on which He had been sent "As the Father hath sent Me, I also send you" (John xx. 21). And, sending them, He is in them as the Father is in Him: "He that receiveth you receiveth Me; and he that receiveth Me receiveth Him that sent Me" (Matt. x. 40).

From that first hierarchy of God and His Christ descends a second hierarchy. Christ is the Head of the Church, even as God is the Head of Christ: "Christ is the Head of the Church" (Eph. v. 23), "The Head of Christ is God" (1 Cor. xi. 3). In those words addressed by Christ to the Apostles, "He that receiveth you receiveth Me," we find a third and last hierarchy—that of the apostle or the bishop and of those who receive him and over whom he carries out his mission. Even as Christ is the Head of the Church, so is the bishop the head of his people, of his particular church. "This last hierarchy results from and depends on the hierarchy immediately preceding it. The one and the other, in mysterious oneness, ascend, mount up in their seeking, yea, their attaining even unto the bosom of God. For he who receives the bishop receives Christ. He who receives Christ receives in Christ the Father of Christ Who sent Him."[6]

Such is the lofty concept of the hierarchy with which the Fathers nourished the Christian people. "Born, given life by this mystery of the hierarchy, drawing therefrom their whole supernatural life, they received from these holy channels the preaching of the word, the communion of the gift divine."[7] From it they learned those immovable principles which they courageously declared even in the amphitheater. Having exiled Pope Liberius, the Emperor Constantius issued a decree permitting his return to Rome provided he was willing to share the sovereign pontificate with Felix, who had usurped his place in the See of Peter. The decree was read in the circus. The faithful Christians looked at one another, laughed, and then with one voice cried: "One God, one Christ, one Bishop."[8]

Even as the society from all eternity of the Father and the Son is sealed by the Holy Spirit, so is the same Holy Spirit the bond of the society of Christ and the Church, of the bishop and his people. He, above all others, restores everything to divine unity.[9]

The hierarchy of the Church is the apostolic college, the college of bishops. "The secret of the unity of the Church," says Bossuet, "is with the bishops as chiefs of the faithful. Consequently the episcopal order holds within itself and in fullness the power of the Church's fecundity."[10] To them Christ gave everything. To them He entrusted all His riches, all the secrets which He had heard from the Father. In making them His associates, He takes to Himself in their person the entire Church. They are the first-born of Christ. They are sent to conquer the world for Him: to bear a multitude of children born of their teaching. In praying for them, Our Saviour prayed for the faithful of every age and every land: "Not for them only do I pray, but for them also who through their word shall believe in Me" (John xvii. 20). Our Saviour sought through His Church to have every one of the faithful share in the ineffable bond of unity which united Himself to His Father: "That all may be as one, as Thou, Father, in Me, and I in Thee: that they may also be one in Us" (*Ib.* xvii. 21). The mission of His envoys is even as His own: "As the Father hath sent Me, I also send you" (*Ib.* xx. 21). To them He gives the fullness of the power which He received from His Father: "All power is given to Me in heaven and on earth. Going, therefore, teach ye all nations" (Matt.

xxviii. 18, 19). "Whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven" (*Ib.* xviii. 18).

Jesus Christ, the substantial Word of the Father, received from Him truth and the word which He brings to the world. Through His Apostles He transmits it to successive generations: "The words which Thou gavest Me, I have given to them and they have received them" (John xvii. 8). "All things whatsoever I have heard of My Father, I have made known to you" (*Ib.* xv. 15). "That which I tell you in the dark, speak ye in the light" (Matt. x. 27).

The Holy Spirit will come to instruct the apostolic college; but the light which He gives will still come from the Word made flesh: "The Holy Spirit, the Paraclete, Whom the Father will send in My Name, He will teach you all things and bring all things to your mind, whatsoever I shall have said to you" (John xiv. 26). "He will teach you all truth. He shall not speak of Himself. He shall receive of Mine and shall show it to you" (*Ib.* xv. 13, 14). "He shall give testimony of Me, and you shall give testimony" (*Ib.* xv. 26, 27).

In care of this hierarchy is the whole teaching of Christ. By its teaching it must form the faith of the Church. It, in turn, will be the word of Christ as Christ is the Word of God: "Not for them only do I pray, but for them also who, through their word, shall believe in Me" (*Ib.* xvii. 20). "Going, therefore, teach ye all nations: teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii. 19, 20).

The Church, the germ of which is the apostolic college, knows no limits. It knows no limit of space, for it must instruct all peoples. To every creature it must preach the Gospel. It knows no limits of time, for Christ is with His Apostles all days even to the consummation of the world (*Ib.* xxviii. 20). The Apostles are dead; but Christ in their person speaks to all who in the course of the centuries are charged with the work of the apostolic college and of perpetuating that college.

The authority of the Church is that of Jesus Christ, which, in turn, is that of the Father. That authority has the right to the same respect, to the same obedience, as the authority of Christ and of God the Father. To despise it or lessen it voluntarily is to court eternal damnation: "He that heareth you, heareth Me. He that despiseth you, despiseth Me. And he that despiseth Me, despiseth Him that sent Me" (Luke x. 16). One sees it is ever the same hierarchy: the Father, Christ, the apostolic body. These three make one. Honor or contempt shown to an Apostle flashes back to Christ and even back to God the Father. He who believes the Word of the messenger divinely authorized, and is baptized, shall be saved. But the unbelieving one shall be condemned (Mark xvi. 16).

Christ gave to His Church, represented by His Apostles, a mission like to His own, the same supreme authority, an end, identical with the end of His own work: the glory of God through the salvation of men. Christ gave to the Church the same means as He Himself won and of which He disposes. This includes not only external means, such as prophecy and miracle (Mark xvi. 17, 18, 20; John xiv. 12), but above all else the means that transform the human soul and inwardly renew it. These means are Christ Himself. His teaching accepted by faith supernaturally enlightens the mind and shapes conduct. Above all else He Himself in the Holy Eucharist is our life. By the Holy Eucharist He gives Himself entire, His divinity and His humanity, and all the merits of His Passion, to the Church. In the consecrated Host, He makes Himself the riches, the vast power of activity of His Church. From these, as from their source, come those rivers of grace that flow from the Head to the members through the various channels of the sacraments.

Such, in summary, are the powers conferred by Jesus Christ on His Church in the person of His Apostles. They may be reduced to three:[11]

1. The magisterium, or power to teach, which the Word Made Flesh gave to them, and which He Himself had from His Father. This magisterium carries with it the authority of Christ and unto the end of the world. It is assured of unfailing, divine assistance.

2. The ministry, also called the priesthood, or the power to sanctify to him who receives the word of the Church as it should be received, "not as the word of men, but, as it is indeed, the word of God" (Thess. ii. 13). The Church brings new life, participation in the divine nature through the sacraments which confer, develop, maintain and, at need, restore grace. Through this priestly power, one who has believed in the Gospel is incorporated into Christ and is enriched by all that Christ possesses and has merited.
3. The power of government. This results from the sovereignty of Jesus Christ over His whole Body, over this whole Society which He makes one, to which He gives increase through the magisterium of teaching and the priesthood. The Church is a perfect Society. Its authority must be large enough to meet the common needs of added members; consequently, that authority includes legislative, judicial and executive power with all that follows therefrom.

The power of teaching, the power of the priesthood, are indissolubly bound to the power of government. This last is logically subsequent to both the others. Government supposes these other powers. Their sphere is the preparation of subjects, and therein they determine how their action may be fully employed.

The Church ever hopes to extend its power over those who have not welcomed her word and her ministry. The Church, like every society, must defend herself against attacks and see to it that her rights are respected. But the Church must also make conquest of souls. Her powers of teaching and of ministry are without limit. They can, they must, as far as possible reach unto every man, and labor to make all humanity one flock with one shepherd.

Here we have but sketched the larger lines. We may add that if one considers the power given to the Church, not in itself, but in the subjects to whom it is entrusted, he will find therein a twofold element. From one point of view it is immutable and is called the power of order, received in the sacrament of Holy Orders; from another point of view it is variable and changeable and is the power of jurisdiction. By this latter, the Church may extend or curtail, according to its will and in view of the circumstances, the exercise of certain powers of order. And because of this variable element, the unchanging hierarchy of the Church possesses a marvelous flexibility by which, through the centuries, it is able to adapt itself to different countries, to different emergencies, to provide for every necessity of defense or of conquest.[12]

Article II

DEGREES OF RANK IN THE HIERARCHY

I. THE SOVEREIGN PONTIFF

We have spoken of the apostolic college as holding within itself the entire Church and creating, through the priesthood of Christ which Christ has fully given to it that fecundity which, in every age, will bring further members to the Mystical Body. That college is, indeed, a true image of its Divine Master. Christ has willed to perpetuate Himself visibly here below in an even more complete way. The Apostles, or the Bishops, their successors, are not always together. In compliance with the order of Our Saviour, they go over all the world to bear witness to Him. Every one of them bears not some portion of the heritage left to the Church, not incomplete truths, nor a diminished Christ, but the entire power of Christ—His teaching, His sacrifice, His Body and His Blood, His Spirit, His sacraments. Will there, then, be as many churches as there are Apostles? Rather will not that unity of His Church, which Jesus Christ wills to be abiding and supreme, and which is illustrated by the unity within itself of the human body, be made visible to the eyes of all His members? Our Lord has taken care to adapt to the complex nature of man, to express sensibly and by visible symbols, the secrets of His own life in us.

Every living thing expresses visibly its own unity. This is particularly true of the human body. It is inconceivable that Christ should leave without visible symbol that supreme character of His Church—unity.

St. Matthew informs us that even before He conferred sovereign authority on the college of the Apostles, Christ chose one who would most fully represent for the entire Church the office absolutely unique and supreme which He, Christ, alone held in the Mystical Body, the office of Head. Our Lord had said to Peter: "And I say to thee that thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (xvi. 18, 19).

"Without doubt," says St. Thomas,[13] "to all the Apostles assembled together was given the power of binding and of loosing. Yet to show, with regard to this power, a certain precedence, it was given first to Peter and to Peter alone. It was so given in order to show that from him this power descends to the others." For the same reason to Peter alone Christ said "Confirm thy brethren" (Luke xxii. 32) and "Feed My sheep" (John xxi. 17).

These last words, spoken after the Resurrection, confirm the promise of the Master, despite Peter's denial of Him, and definitely make Peter the Prince of the Apostles. As the bishop, says St. Thomas,[14] is head of his particular church, so is it necessary that the Universal Church have one sole Head. The Church is a Body. It has but one spirit, but one faith: "One Body, one spirit, one faith" (Eph. iv. 4, 5). If the unity of the Church were not preserved by the word of one alone, it would be rent by dissension and falsehood.

Christ is ever the one and only Head of the Church, the one Shepherd, and the one Bridegroom of the Church. He gives efficacy to the sacraments. He baptizes and pardons; He is the true Priest Who immolates and offers Himself on the Altar as on the Cross. Since He is no longer visibly present with His faithful, He chooses ministers to dispense His sacraments. For the same reason He entrusted to a vicar the charge of governing the Universal Church. Before His Ascension He said to Peter: "Feed My sheep"; and before His Passion, "Confirm thy brethren." To Peter alone He made the promise: "I will give thee the keys of the kingdom of heaven." All these He did to show clearly that the power of the keys comes to the other Apostles through Peter. Our Lord's purpose was to ensure the unity of the Church.[15]

In his *Summa Theologica*[16] the Holy Doctor develops the same thought. "Without a universal and supreme power," he states, "there is no unity. Since the entire Church forms but one body, to guarantee the unity of that body, there is necessary, above the special power which is conferred on a particular church, a ruling power without other limit than the Universal Church itself. Such is the power of the Pope. They who deny him are called 'schismatics' or 'separatists' because they break and rend the unity of the Church."

Boniface VIII, starting with the comparison of the Mystical Body, gives the same teaching. The one dove of the Canticle of Canticles represents the one Mystical Body of which Christ is the Head, God being the Head of Christ. This Mystical Body is the one Church, one because of its unity with the Bridegroom in faith, in sacraments and in charity. The one Church is not like a monster with two heads. The Church has but one Head; that is, Christ and the Vicar of Christ, Peter and his successors. Whoever would claim that the words of Our Saviour "Feed My sheep" did not entrust them to the care of Peter must also confess that he does not belong to the sheepfold of Christ.[17]

At the summit of the hierarchy, Our Saviour placed a man who is the visible head of His Mystical Body. To help us understand his office with regard to the members of that Body, Christ gave us a Vicar who as Vicar would be the perfect image of Himself. Christ is the source of all authority in the Church. He is the Head Who governs. In the Pope He has assembled, so to speak, all His spiritual power. Christ is the inexhaustible source of grace of which the sacraments are the channel. The key thereto He gave to the Sovereign Pontiff. The Pontiff holds the plenitude of the power of the priesthood and he is the center whence radiates the power of jurisdiction. Christ is the corner stone which sustains and unifies the whole structure. The Pope is the corner stone on which He founded His Church. No one can be saved unless he become a member of Christ. Without the Church, of which the Pope is the visible Head, salvation is impossible. Christ yearns always that His Body be extended so that all men, of all times and of all nations, may be saved. The Vicar of Christ, the Head of the one Church to which eternity has been promised, desires to rule over the whole world, to see all souls united together under his fatherly scepter. Since he is the external, visible and efficacious sign thereof, we may say that the Pope is the sacrament of the unity of the Church.

In his work "On the Unity of the Church," St. Cyprian sets forth admirably this teaching and its practical consequences, such as obedience and submission to the Holy See.[18] Upon one man Christ built His Church. To that one man Christ confided the charge of feeding His sheep. Without doubt, Christ, after His resurrection, gave an equal power to all the Apostles by the words: "As the Father hath sent Me, I also send you. . . . Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John xx. 21-23).

But to show unity He established one sole Chair. By His authority He set the head, the origin, of this same unity to be one. Without doubt, on the other Apostles were bestowed the same honors and powers as Peter received. Nevertheless, all that concerns unity and primacy is given to Peter in order to make it clear that the Church is one and has but one Chair. All are shepherds, but the flock that feeds under the charge of the single-minded college of all the Apostles is one. Thus is the unity of the Church of Christ made visible. No one denying that unity continues to keep the Faith. No one who defies it may yet pretend to be still in the Church. Witness the words of St. Paul, extolling this sacrament of unity: "One body and one spirit; . . . one hope of your calling; one Lord, one faith, one Baptism, one God" (Eph. iv. 4-6).

The obligation of guarding this unity, continues St. Cyprian, rests first of all on the bishops. "It is for them to show that the episcopate itself is one and indivisible: that no one mislead the brethren by error: or corrupt the truth of the faith by hateful deceit. The episcopal power is one; it is not held in part by this bishop or by that. Every bishop holds it in himself entire. The Church also is one. It extends itself. It grows with a marvelous fecundity. Many are the rays of the sun. The sun itself is one. Many are the branches: the tree is one, tenacious of its roots. Numberless are the little streams flowing from the one source. That they are so many might lead one to conclude that there is just simply a superabundance of water; it should be remembered that there is one source from which all rise.

"Isolate a ray of light from the sun and it would become darkness. Separate a branch from the tree and that branch will no longer bear fruit. Cut off a stream from the source and very soon there will be a dry bed.

"The Church of Our Saviour sends forth its light, flings its rays to every part of the universe. Though it go into every place, the light remains one. The unity of its source suffers no injury. In its more than rich fecundity, the Church has extended its branches over all the world. It has sent everywhere its abundant streams. But the head remains one; the source one; one the mother who bears so many children. She cares for us as infants; she feeds us, she enlivens us with her Spirit."

This teaching on the office of the Sovereign Pontiff is well summarized in a passage which St. Thomas credits wrongly to St. Cyril of Alexandria. "As members united to their head, we gather around the apostolic throne of the Roman Pontiffs. It is our part to ask of him who sits thereon what we must believe and hold. To him above all others we owe our veneration and our prayers. His is the power to reprove, to correct, to decide, to dispense, to bind or to unbind in the place of Him Who has given him such charge. To none other has Christ given the plenitude of His power. Christ gave it to this man alone. Before him all, with a divine right, bow the head. The princes of the world obey him as they would Our Saviour, Jesus Christ Himself."[19]

II. BISHOPS, PRIESTS AND MINISTERS

Christ the Head has made Himself always visible to men in the person of the Pope. But this living picture of the Head of the Church cannot be present everywhere. Is it not necessary that such image be repeated, reproduced throughout the world so that practically all may see it? The center of that unity will ever be one; but it will thus be brought closer to everyone. The diocese will be in a small way what the entire Church is in a greater. The close sensible union of the faithful with the shepherd of the diocese will bring home to all the vast unity of the Mystical Body. Such, indeed, is the function of the bishops, placed throughout the world.

There are those who, seeing the particular churches and their simple administrative rules, set down for the well-being of their government, look upon the bishop as a sort of provincial governor or departmental prefect and conclude that the one Universal Church is but the sum of particular churches.

Nothing could be more opposed to the teaching of the Fathers, particularly of St. Cyprian and St. Augustine. To St. Cyprian, the bishop is always a member of the Episcopal Body, which, with the Pope as their Head, govern the Church. "The episcopate," says Bossuet, "is one as the Church is one. All the bishops together rule over the one flock; and the portion over which each one presides is inseparable from the whole. They are for the whole; God has given them a share in order to facilitate the carrying on of the work of the Church."[20]

A bishop has not only jurisdiction over his diocese: he possesses a certain universal jurisdiction which he receives by virtue of his consecration. "That he is made a bishop means, of itself,[21] that he has become an associate of the episcopal college and, by virtue of the solidarity of the entire body of bishops, a share in the care and government of the Universal Church, in the union with its Head, Jesus Christ, and in the absolute dependence upon the Head and the Vicar who represents Him."

To the particular church of which he is made the shepherd, the bishop brings the full Christ, the integrity of the mystery confided to the united episcopate. "The episcopate is one: every one of its members possesses it whole."[22] The priestly fecundity of Christ Jesus which begot the Church, and which He communicated to the episcopate, dwells fully in every bishop, and is not limited save by the radius within which it is applied. In its defined sphere of action it is exercised to its full integrity. The bishop is the soul of his church, of his diocese. As the whole soul acts on the different parts that make up the body which it informs, so the priestly power conferred on the episcopate acts, as a whole, through every bishop over the different groups and subjects associated with the life of the Mystical Body. The bishop "makes his own, so to speak, the power which begot the Church and, extending that power over certain limits, he exercises it within that limited flock to which he extends his action, and that flock exists as a definite part, clearly marked out as his portion of the inheritance."[23]

Christ has made the bishop a center of union. To be united to one's bishop is a sign that one is a member of the Body of Christ. The bishop is alone in his Church. He is the Bridegroom of the Church of his diocese. The bishop is in the Church; the Church is in the bishop. To separate oneself from the bishop is to set up another church. He who scorns the bishop is not with Christ. From such scorn schism is born. And the bishop himself—if he withdraw from the unity of the Church, is no longer a bishop. How can one who is no longer of the Body be the center of unity with that Body?

Such are the declarations of St. Cyprian, the great doctor of the unity of the Church. We cite some passages: He defends himself against unjust calumnies brought forward by a certain Florentius Pupianus. Cyprian reproaches the latter for his credulity.[24] He justifies himself by citing all those who have remained faithful to him (Cyprian)—"confessors who suffered torture and bore glorious scars; virgins without stain; widows worthy of all praise; and, indeed, all the churches throughout all the world, joined to himself by the bond of unity." He

declares that if these calumnies against the faithful which Pupianus believed and published are true, then all who have remained in communion with him are one with him in his crime and his perdition. St. Cyprian's mind is that the bishop is so truly the center of unity that if he be unworthy, faithless to his mission, which is to keep the members of the Church confided to his care in unity with the remainder of the Body, he would drag down into his infidelity those who knowingly continued to be attached to him. If the bishop were faithless, no one should hold communion with him or communicate with him, particularly in that act which above all others symbolizes the unity of the Church—the reception of the Holy Eucharist.[25]

Let no one be impressed, writes St. Cyprian, by the number of deserters; "though an obstinate and proud multitude are unwilling to hear, the Church will not be untrue to Christ." What is this Church which continues united to Christ? They are the Church: the people united to the bishop,[26] the flock faithful to their shepherd. "The bishop is in the Church, and the Church is in its bishop. If one be not with the bishop, he is not in the Church. They but deceive themselves who, having cut themselves off from the bishops of God, go into hiding and imagine they are united closely with some of the bishops; for the Church, catholic and one, is not split or divided. It forms an indissoluble whole held together by the union of its bishops one with another."[27]

In 251 Novatian, opposing the ruling concerning those who, having fallen away from the Church, would return thereto, started a schism in Rome, and was elected bishop thereof. A number who confessed the faith, at Rome, allowed themselves to be seduced from the faith. St. Cyprian thus exhorts them to return to unity. "What sadness, what keen disappointment came to me when I heard that, scorning the organization of the Church, you have approved the setting up of another so-called bishop. What a sacrilege—to establish another church, to rend the members of Christ, tearing to pieces the one soul, the one body of the Saviour's flock!"[28]

Such is the office and the importance of the bishop in the Mystical Body. He is, in a measure, associated in the care of the Universal Church. He governs with fullness of power a portion of the flock of Christ. He represents, close to the faithful, the one center of the unity of the Church. Those of his diocese who are not in union with him belong no longer to the Body of the Church. If the bishop cut off one from communion with him, he cuts him off from the Church itself.

That a particular circumscribed church possesses the fullness of this mystery of the Church Universal is explained by the fact that the particular church is substantially all that the Church Universal is; that is, Jesus Christ communicated to men. "You ask me what is the Church. The Church is Jesus Christ extended and communicated: Jesus Christ entire, Jesus Christ the Man, completed, Jesus Christ in His plenitude."[29] This gift and this communication of Jesus Christ the particular church possesses in its entirety. The bishop brings to it the faith of Christ in all its integrity, and all Christ's power of sanctification.

But the particular churches draw all of their riches from the Universal Church, and are not, therefore, independent churches. The one Holy Eucharist, that is to say, the Body of Christ wholly filled with the Spirit and with the Divinity, is given to all that all may live the life of Christ, that all may be His members and His substance. His Body, given to us, begets not division, but takes into its own unity what it nourishes.[30]

In giving Himself to all, Christ gives His Spirit, Who, in the society of the Mystical Body, as in the Holy Trinity, is the bond and seal of union.

Beyond this sacramental reason for the unity of the Church, there is a social reason. We speak of the monarchical power established by Our Saviour, Jesus Christ. "To complete the mystery of Unity, Christ chose the Apostle St. Peter and gave him alone charge not only over all the flock but also over all pastors. This was done that the Church, which in its invisible state is one with its invisible Head, might in its visible order of dispensation and government be one with the visible

head which is St. Peter, and with him who, in the passage of time, occupies his place."[31]

Ordinarily a bishop must govern and attend to the sanctification of a diocese too extended to permit himself alone to meet adequately the needs of the souls therein. Therefore, the bishop selects his aides to whom he gives his own priestly power. They are his co-operators, his crown; but they are never heads or chiefs in the full sense. Priests are not the center of unity as is the bishop. They have only those powers which are conferred upon them by the bishop. Their jurisdiction has very restricted limits and is never exercised except in dependence upon the head of the diocese. Their power, equal to that of the bishop with regard to the consecration of the True Body of Christ, is very much less than the bishop's with regard to the Mystical Body.[32] To their zeal, the bishop assigns a portion of the flock. Under his direction and by virtue of his delegation, the priests distribute to the faithful the riches of Christ which the particular church possesses undiminished. They teach the faithful the Christian faith. They add them by Baptism to the particular church of which the bishop is the head and by that same act to the whole Mystical Body. They enable them to share in other spiritual gifts of this society into which they have brought them; above all else in the Body and Blood of Jesus Christ. Communion with that Body and Blood perfects the unity of the Church. Only the bishop, the head, may confirm his soldiers and ordain his priests.

A further outflowing of the superabundant grace held by the hierarchical priesthood gives rise to another order of ministers; that is to say, deacons. They are aides to both the bishop and the priests.

According to the times and their needs, the Church, ever since the diaconate was instituted, has separated from it certain functions which it has entrusted to other minor orders, today distinct, but all of which are implicitly contained in the diaconate. "In the early Church, due to a paucity of ministers, all the less important acts of ministration were committed to deacons. Nevertheless all the aforesaid powers were implicitly contained in the power of the diaconate, as we see from Dionysius. With the extension of divine worship, what the Church had implicitly given in this one order she now explicitly gave in various lower ones."[33]

We close these brief considerations on the question of particular churches in their relation to the Universal Church with these words of Dom Gréa: "The Church is one and indivisible. She is always both mother and virgin, for her fecundity imitates the divine fecundity. As God willed that His own Son, without any lessening of His substance, be born of Mary, so also has God willed that, without any lessening by dissension or division of her perfect integrity, oneness and unity, there be born of the Church divine, generations of children—manifold particular churches, many families of the elect."[34]

The integrity of the hierarchy is divinely given. The Council of Trent so declares. "If any one say there is not in the Catholic Church a hierarchy, instituted by the divine will, which hierarchy consists of bishops, priests and ministers, let him be anathema."[35] Deacons, with those in minor orders, priests, bishops, these exercise power over the Mystical Body and officiate at the public services in this society which is the Church.

In this mystery of Christ and His Church we see imaged the divine realities of the Most Holy Trinity. The Father and the Son are one. Christ and the Church are one. The Pope, in whom is embraced the Episcopal College, who is the visible head of the Universal Church, is one with the Church. Where the Pope is, there is the Church. The bishop, visible head of a particular church, is one with that church. Where the bishop is, there is the particular church.

The Church, with Christ its Head, cannot exceed in grace or authority the grace and authority which is in the Head alone; namely, Jesus Christ. All that the Church has, comes from Christ. In like manner the authority and the grace extended to the entire Episcopal College will not be greater than the authority and grace held by the Head, who is the Pope. And, of course, the grace and authority possessed by a particular church through its bishop, with his own priests and ministers, are not greater than what the Head of the particular church, that is, the bishop himself, holds.

The bishop has all the powers of sanctification and of jurisdiction which are in his Church. The Pope has all which the episcopal college has. Christ has all which the Universal Church has, and the Father has all that the Son has. The same bond, the Holy Spirit, unites the individuals of every part and all the parts one to another. In uninterrupted series one follows the other. Nor is there any confusion between the infinitely perfect Trinity, Which is the type, and the others which are its imitations.

One sees verified the astounding words of St. Cyprian:[36] "The Church is co-heir to the divine mysteries; the Church is unity in plurality: the image of the Trinity."

CONCLUDING WORDS ON THE HIERARCHY

Such is the Church. Proceeding from Christ, she is extended by the apostolic or episcopal college through the whole world. Viewed under this aspect she fully merits the title "Spouse of Christ" used by St. Paul in his Epistle to the Ephesians (v. 23-32) to show the indissoluble union between Christ and the Church. She is united to Jesus Christ in the unity of His flesh and His spirit and in the possession of all His goods. Mother of the children of God, the members of Christ, she shares His authority over her children and over her servants; that is, the creations of God sent for the service of her children.[37] The Church, the society of the living sanctified by the sacraments, forms but one body under one sole Head, Jesus Christ, Whose presence and Whose divine powers are visibly continued in the world by the officials whom He has chosen.

In the light of the doctrine of the Mystical Body, the Church is seen to be quite different from what she is oftentimes pictured. Some view the Church and her hierarchy as they would view some merely external structure: a unique structure, with its papal and episcopal foundations. Or they see it as a dried-up skeleton, with its full complement of bones; or as an extension of a great vine, the stronger branches of which uphold the others. Some dissect the Church as if it were a civil society. Some trace back everything to a doctrinal, legislative and executive power, and trusteeship of sanctifying rites. To these latter, the Church may appear as a government, an administration, with this distinction: that her working is of divine institution, and concerns a higher sphere than this world. They may thus learn "the external architecture of the Church,"[38] the "outer ramparts of this institution of Our Saviour," "the external beauty of this arch supporting revelation and the hopes of humankind." But they will remain ignorant of "her inner nature and of what she really is," "of the secret well-springs of her organism and her life," "of the marvelous ordering that directs the movements and the life of the Spouse of Jesus Christ." They will not know "how the stones of the living Church are placed one upon another above the one sure foundation which is Christ." They thereby lower, they "naturalize" this Holy Church which is but one with Jesus Christ, being His Body and His fullness, being with Him the beginning and the end of the life of God in all God's works."

We ourselves, if we think only of that defense of its eternal, visible organization which the Church has had to carry on during the past centuries, shall be unmindful of that "contemplation within the sanctuary, within the house of God: that blessed vision of peace." We shall not give ourselves to admiration of "this city of God, this divine society of angels and of men—this living personality speaking to God, sanctifying souls, perpetuating through space and time the Mystical Body of Christ." The Church is that "wondrous society which, proceeding at first from the Holy Trinity, is the living extension of Jesus Christ. She makes Him continuous throughout the world. Through her He speaks to the world: governs, sanctifies it and leads it to its supreme destiny."

The Protestant theory exaggerates in the other direction. According to that theory, the Church would be the assemblage of all the faithful united to Christ. But there is no external and visible bond which unites them to one another. If there be any bond, it is invisible; it is solely

between Christ and the individual's soul. This theory allows no place for a social spiritual life. Everyone works out his salvation on his own account. Over this ununited multitude, without external sign by which it may be known, rules, in each particular soul, the invisible Christ, with no ministers, no vicars, with no visible rites for the conferring of grace.

Such theories give no regard to the most explicit of the teachings of Our Saviour, of the Apostles and of the Fathers. They put aside the fact that Jesus Christ willed that there be one visible Church, with its officials appointed by Him and acting in His name; that He gave Himself without reserve to the Church, His Spouse; that no one can share in the graces of Christ save in and through the Church.

Protestants will hope in vain to unite themselves directly to Jesus Christ other than through the institution which He founded. The Church alone, and this by the will of the Master, opens the avenues that lead to Him. In her alone, as in a fountain sealed or a garden enclosed, He has stored the abundance of His merits. She alone holds the key to the channels of the grace stored in her bosom, and nowhere else.

Nothing could be more evident than these truths to one who studies the mystery of Christ and the Church in the light of the doctrine of the Mystical Body. No one can partake of the beneficial influences of the Head unless he belong to that Body which the Head rules and vivifies. It is a pretense to call a number of human beings, without bond or cohesion, everyone separately through his own conscience seeking to draw life from Christ, a living, organic body.

According to this Protestant theory what happens to the diverse functions of different members? Where is the compact solidarity so often affirmed by St. Paul (1 Cor. xii; Romans xii. 4-8)? Where is the organism, so complex, yet so wholly one, to which Christ gave Apostles, prophets, evangelists, shepherds, doctors, charged to perfect by their ministry the faithful, to edify the Body of Christ, to insure their growth unto "the perfect man" (Eph. iv. 11-14), to protect the faithful from the excitements and changes of merely human doctrines?

Where is that Body of which Christ is the Head, "from Whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity" (*Ib.* 16)? Where is that fruitful co-operation between all the members, promoting the benefit of the whole, of which the Apostle speaks?

That theory would establish the Church upon Christ as the corner stone but it excludes thought of the foundation of prophets and Apostles (Eph. ii. 20) continued by the bishops. Yet it is also upon this foundation that we must needs be both built up and built together (*Ib.* 20-22).

Both these concepts of the Church are therefore incomplete. One, because of its meager grasp upon that close union between the interior life of the Church and its external organization, fails in not going to the roots. The other is guilty of heresy in altogether denying the necessity of this union or in passing it over in silence. The defect common to both is the separation of what God has united—Christ the Bridegroom, and the Church His Spouse. Both theories may justly be reproached with dividing Christ. "And every spirit that dissolveth Jesus is not of God" (1 John iv. 3), though in a way other than that seen by St. John. For the one shows us the outline of a Church without Christ Who might give it life; the other gives us Christ without the Church.

There must be a return to the whole Christ of St. Paul and the Fathers,[39] to the Christ of Whom the Church is the fullness, the real and mystical development, the Body of which He is the Head. He as the Church "continues Himself in the universality of His mission and His powers through all the changes of time."[40]

Chapter II

THE CHURCH, A PRIESTLY AND LITURGICAL SOCIETY

THE inescapable conclusion of our chapter on Holy Orders was that the Church is pre-eminently a priestly society. The Church is sacerdotal because this sacrament elevates certain of its members to a share, more or less plenary, of the priesthood of Christ, their Head. It separates them from the larger number of the baptized in order to set them in succeeding ranks of the hierarchy and consecrates them for duties with regard to public worship, and the government and sanctification of souls. The Church is sacerdotal also because, as we have seen, Baptism makes all the faithful, in a measure, priests. For Baptism unites all by a living bond to Him Who is the Christ, the Anointed One, the High Priest. It makes all the baptized beneficiaries of that unction which their Head ever possesses in its fullness. The essential, primary office of the priesthood is the public worship, the liturgy.

Our precise purpose in this chapter is to study the principal acts of public worship of this society of which all the members are, to a certain degree, priests. We shall dwell particularly on the sacrifice of the Mass and the Divine Office. Then, to understand more fully the Mass and the Office, we shall speak of that admirable creation, the Liturgical Year.

Article I

THE SACRIFICE OF THE MASS

I. SACRIFICE IN GENERAL AND THE SACRIFICE OF THE CHURCH

God, the Creator of man; God, the Providence that helps and directs him; God, man's final destiny, has every right to receive from man extraordinary and special testimony of man's sovereign respect, complete submission and absolute devotion—testimony that witnesses to man's true relation to God and the practical consequences flowing therefrom; namely, the strict obligation of consecrating himself entirely to the divine service.[1] This consecration, this dedication, of every human being to God is called an invisible or spiritual sacrifice. God has an inalienable and exclusive right to it. He can share that right with none other, for He is the Creator, the Providence, the End. To pay equal homage to a creature would be a crime against the Divine Majesty.[2]

This is a universal belief. The pagans themselves never offered sacrifice to a creature unless their superstition had already raised that creature to the rank of divinity.[3] "Our Saviour Himself," says St. Augustine,[4] "Who, by His Incarnation is the perfect Mediator between God and man, offers His human nature in sacrifice rather than be honored by sacrifices, so that no one may have even the pretense of thinking that he can sacrifice to a creature. Yet, Christ is God, and therefore He has the right to be adored by sacrifices as the Father has with Whom Christ is the one sole God."

This testimony of man reserved for God alone should evidence itself by an external rite. Man owes to the Lord the homage of his body and of the lesser creatures made for his use, as well as the homage of his soul. Indeed, without the former, the latter would, with difficulty, be fulfilled. The soul of man, bound up in the material body, receiving

its knowledge through the medium of the senses, will scarcely rise above visible things unless what are obstacles for him thereto be transformed into helps. Happily, God has left imprinted upon creatures His remembrance and His mark that the understanding of man might rise to the thought of heaven and of things divine. For this reason "sensible sacrifices have been instituted which man offers to God, not that God has need of them, but because they show man visibly the obligation resting upon him of giving himself and all his possessions to God, to his End, his Creator, his Providence, the Master of all things."[5] Thus understood, the sacrifice is a symbolic offering.[6] The external sacrifice represents the true, interior sacrifice[7] by which the soul offers itself to God. Sacrifice would be necessary for man in the state of original justice or in that of pure nature. But the plan of God was completely overturned by the sin of man. Since then, sacrifice is necessary not only as a worship, but also and supremely as a propitiation. man must antecedently give evidence of sorrow and expiation for the sin committed if the consecration of himself, expressed by sacrifice, is to be sincere on his own part and acceptable on the part of God. Hence, the external rite itself has undergone a great change. The sacrifice of worship is simply the sensible and symbolic expression of our dependence upon God as our Creator, our Providence and our End: and our entire dedication to His service. This sacrifice does not in itself require the immolation of a victim which is required in the sacrifice of propitiation. For the first effect of sin is the subjection of the soul to the flesh as a just chastisement of the revolt of the soul against God. Sorrow for sin can find no more active and stronger expression than the killing of the flesh that has rebelled: than the shedding of blood, since blood is regarded as the life of the flesh.

Hence, among all peoples the shedding of blood is characteristic of most of their sacrifices.

Christ is the Head of all humanity and responsible for all His brothers. His Passion is the one great sacrifice of this universe. It is the full affirmation, uttered in the name of all humankind, of sorrow for and detestation of sin. It is the incomparable testimony of our consecration to the glory of God. It is the one sacrifice, welcomed by Our Saviour, truly effective for man, and the thought of it gave value in the eyes of God to the sacrifices of old.

Out of this sacrifice, out of the Blood of Jesus Christ, is born the Church. His Church is a perfect society. Its members are so closely united that they make but one Body, the work of God Himself. It is charged with rendering unto Him a worship worthy of Him.

It is inconceivable that this Church should be without that which is the very center of all religion, its most expressive act. If the Sacrifice of Calvary is the one Sacrifice, as the Epistle to the Hebrews (vii. 27; ix. 12, 25-28; x. 11-14) repeatedly declares, it perpetuates itself in the Church to which the Saviour, risen and consecrated forever in His office as Priest and as Victim, gave Himself wholly as the consecrated Host Which, until the end of time, may be offered unto heaven for adoration, expiation, thanksgiving and petition.

The Church has, then, a true sacrifice. That sacrifice is the Passion which the almighty kindness of Christ gave to her. In visible representation constantly repeated, she offers as her own the eternal Victim of this unique immolation of the Cross. Here, as in the sacraments, our eyes see the matter; our ears hear the ritual and sacrificial formula. That formula fixes for our faith the divine realities hidden under the species of bread and wine. They are separate upon the altar even as the lifeless Body of Our Saviour hung upon the Cross while His Blood covered the ground. Here is one Body, the true Body of Christ, delivered for us. "This is My Body, which shall be delivered for you" (1 Cor. xi. 24). Beside it is the Blood, the true Blood of Christ, shed for the remission of sins, and seal of a new alliance. We have, then, a Victim, the same as that of Calvary, offering the death which He has suffered, and the Blood which He has shed. In the sacrament of the Eucharist, says St. Thomas, is found a representation of the Passion of Our Saviour. As in the death of Christ, the Body was separated from the Blood, so here the sacrament of the Body, under the species of bread, is shown to us apart from the sacrament of Blood under the species of wine.[8]

Christ does not endure a new immolation, but His death in a symbolic representation is manifested to our eyes and is offered anew unto God. The Council of Trent declares it one divine sacrifice in which "is contained and immolated in an unbloody manner the same Christ Who once offered Himself on the altar of the Cross."[9] The same Council holds anathema anyone who would say that at Mass there is not offered "a true and fitting sacrifice."[10]

Such is the sacrifice of the Church, the sacrifice of the Mystical Body. It is wholly worthy of the divine character of that society. It is in no way inferior to that Immolation which gave her to the world; for in very truth, under the consecrated species of bread and of wine, according to the rite instituted by the Saviour, we offer to God Christ, Victim upon the Altar, as He was Victim in His Passion.

Thanks to the Mass, the Christians of all ages and of all nations may gather about Calvary renewed and perpetuated and, borrowing the all-effective voice of Christ immolated (Heb. v. 7), speak their repentance, their adoration, their devotion to the service of God.

II. THE MASS, THE SACRIFICE OF THE MYSTICAL BODY

We have given in summary the findings of reason alone on sacrifice in general, and the truths of the faith on the sacrifice of the Christian religion. We shall not dwell further on them. The particular purpose of this work demands insistence, especially upon the social character of the Mass. We wish to point out also that, in a certain way, the social character of the Mass becomes evident by considering the matter of the sacrifice, by a comparison between the sacrifice of the Cross and that of the Mass, and by studying the liturgy of the Mass.

1. *The Symbolism of the Species*

We might again call to our minds the symbolism of the Eucharistic species of which we spoke in the chapter on the Holy Eucharist as a sacrament. The bread which is formed by the union of many grains of wheat and the wine of many grapes image, according to the Fathers and St. Thomas, the union of the faithful, one with another. This union born of union with Christ the Head is the special grace of the Eucharist as a sacrament. In the Eucharist as a sacrifice the species of bread and wine image the union of the members of the Mystical Body offering themselves all together with their Head to God.

In the commingling of a little water with the wine, the Fathers saw figured Christ and His Mystical Body offering themselves simultaneously. St. Cyprian in a letter to Cecilius[11] speaks of this. Here is the passage most to the point.

"Christ bears us all. Christ bears our sins. The water represents the people; the wine, the blood of Christ. When in the chalice water is mixed with wine, the people are united with Christ, the faithful bind themselves, join themselves to Him in Whom they believe. Thus mixed, the two liquids in the chalice cannot be separated. So the Church, persevering with unshakable firmness in the faith, can never in any way be separated from Christ. Nothing can interfere with their union and their mutual love.

"In the chalice of the Saviour, about to be consecrated, the water cannot be offered without the wine, nor the wine without the water. If the wine alone were offered, the Blood of Christ would lack us: if the water alone, the people would lack Christ. But when the water and the wine are together, inescapably mixed, then is completed the spiritual and heavenly sacrament." The symbolism is perfect.

St. Cyprian then speaks of the two species, and continues: "As the chalice of the Saviour is not the water alone nor the wine alone but the mixture of the two, so the Body of the Saviour (that is, the bread about to become the Body of Our Lord) is not the flour alone nor water alone, but a mixture, a union, a combination of the two in the one bread. By this sacrament (that is, this sign, this symbol) is made visible the union which we form of Christ's people. As many grains of wheat once separate, now united, form the one sole bread, so we in Christ, the heavenly Bread, are one sole, united body of all the faithful." Thus one sees why the Fathers, when they spoke of the Holy Eucharist, as sacrament or as sacrifice, never separated Christ from His members.

2. *The Sacrifice of the Passion and the Sacrifice of the Mass*

We compare now the sacrifice of the Cross with that of the Mass. The Passion of Our Saviour merited our redemption. He won at one time and for all men an inexhaustible treasury, the riches of which are brought to us by the different sacraments. He lifted us from the malediction of God. He reconciled us to God. No one, not even the most Blessed Virgin, has been reconciled to God save through Christ. He is the one, only sacrifice of the New Law. His Blood, the Blood of the Victim of Calvary, sealed a new alliance. But this sacrifice was foreseen by the sacrifices prior to it, and by anticipation its effects made themselves felt under the Mosaic Law and under the law of nature.[12]

Dom Gréa writes:[13] "The works of God are replete with mysterious foresight. The work of the Redemption benefits all the ages that follow it, all that preceded. Master of the centuries, Christ knows no yoke of time. Through the course of all the ages He effects the salvation of men and gives the blessings of His priesthood even before the priesthood itself is known to time or shows itself a priesthood on the altar of the Cross."

On the other hand, the Eucharist is fittingly and uniquely the Sacrifice of the New Law. Because it is the representation and commemoration of the death of Christ, the Eucharist could not exist previous to His Passion. The Eucharist presupposes, under the species, the Body and the Blood of Jesus Christ, His Body immolated, His Blood poured forth. Jesus Christ is present in the Eucharist precisely because He has endured the Passion. St. Cyprian[14] can say: "We would not be able to drink the Blood of Christ unless Christ was first crushed and pressed." The Mass is the Church's own sacrifice, the sacrifice of His Mystical Body. It is in no way an imperfect sacrifice, requiring our faith in Christ or His grace within us for its perfection. It is in itself fully ordered: endowed with a new priesthood, even as Calvary had its own New Priest.

Moreover, in the two sacrifices of the Passion and of the Mass Jesus

Christ is both Priest and Victim. But in the Mass He is no longer the sole Priest or the sole Victim. In any sacrifice the priest is the one who offers the victim. In His Passion Christ alone offered Himself to the Father that He might win His Church, beget it fair and pure from out His Blood Divine. In the Mass the whole Mystical Body actually united with Christ offers through Him and with Him the Victim of Calvary.[15] Christ is ever the principal, the sovereign Priest. But as principal He has given us of His sacerdotal power. He raises those who have received the baptismal character to the dignity of instruments of His Priesthood. He gives this power unequally. All the faithful offer, only priests consecrate.

We have already stated that in the Mass Christ is not the sole victim as He was upon the Cross. The Church Who offers through Him and with Him, offers herself also with Him. She does not do this on the same plane and by the same title as does Christ. The natural Body of Christ constitutes above all else the offering, that is, the thing offered. But as every external sacrifice is sign and symbol of an interior sacrifice, the Mystical Body offers the natural Body of Christ as seal, pledge and testimony of the offering of itself, of its own consecration. "By the sacrifice of her Chief," writes St. Augustine,[16] "the Church learns to sacrifice herself."

We do not say that the Church was absent from the Passion and from Calvary. From the beginning of His Incarnation Christ is our Head, not only because grace flows from Him to us, but also because He is our King and our Priest. In the Passion Christ bears us, says St. Cyprian,[17] as He bears our sins; that is, as Head of the Mystical Body He suffers and merits. He rehabilitates us by His death; He remains one with Him to Whom He offers Himself; He makes one in Himself those for whom He offers Himself. So that He Who offers and that which He offers, that is to say, Himself and regenerated humanity, or His Mystical Body, make but one.[18]

Yet a difference must be noted. On Calvary, as at the Mass, Christ immolated Himself as a pledge for the Church, the Mystical Body. On Calvary, we were only potentially incorporated. Christ had yet to give us birth through His sufferings, and communicate life to us. At the Mass the true living members of Christ are united with this sacrifice of the Saviour, take their part and second the expiation and the adoration offered to God by their Head.

On Calvary Christ united all humanity, dead in sin, to His sacrifice that all might be regenerated. "Christ also died once for our sins, the Just for the unjust, that He might offer us to God" (1 Pet. iii. 18). At the Mass the living portion of humankind, that is, those already incorporated and living through the life of Christ, unites itself to the sacrifice of its Head in order to render to God reconciled tribute of reparation, of praise and of prayer.

If we consider those whom the two sacrifices benefit, we shall see in clearer light the social character of the Mass; that is, its character as the sacrifice proper to the Mystical Body. The Passion was offered by Christ that He might possess the Church as His Spouse and His Spiritual Body. That Passion was endured for all men without any distinction, for all are called to belong to the Body of Christ. The sacrifice of the altar is offered for those only who are in fact part of the Church. Offered for them alone, it is of profit to them alone. Assuredly the Mass offered for the prosperity and well-being of the Church fails not to benefit heretics and even infidels, whose conversion would contribute to both the beauty and the perfection of the Mystical Body. But it is only members of the Church who benefit directly. In this number are included all the baptized living on earth. They share in the fruits of the sacrifice according to the measure of their own co-operation with Christ offered and their union, more or less close by faith and charity with Christ. In those who benefit directly are included all the souls in purgatory, all, even the suffering non-baptized—for all belong to the Church and are part of the Mystical Body. All possess grace, the salvation of all is assured, and such favors come not save in and through Christ.

The non-baptized who sleep the sleep of peace carry not on their souls the "sign of faith," the baptismal character. Nevertheless, we believe such souls, belonging in all truth to Christ and justified by Him, even though they bear not the seal of divine ownership, profit in purgatory by the Blood which has sanctified them, where the distinction between the soul and body of the Church no longer exists.[19]

If it be asked why such souls who do not directly share the fruits of the sacrifice while they are in this world, can share them after death, our answer is, only those participate directly here who offer the sacrifice. Only the baptized, marked with a character which gives them initial priesthood, can be the priests of the sacrifice and profit directly.[20]

Souls in purgatory whether baptized or not, do not offer the sacrifice; it is offered for them. They are passive. They receive; they do not officiate. In order to take part in a sacrificial act, in the offering of the victim immolated, one must have a certain priestly character. This does not hold if there is merely question of profiting by the fruits of the sacrifice. For that, union with Christ by charity suffices.

3. *The Liturgy of the Mass*

An attentive reading of the prayers of the Mass suffices to show the social character of the sacrifice offered by the Mystical Body and for its benefit. The entire Church of Christ takes part in this drama, which is, indeed, that of Calvary, only that the actors have been vastly multiplied.

The liturgy of the Mass gives the full teaching, the uninterrupted application, of the dogma of the Communion of Saints. A brief glance will reveal this.

Priest and people are gathered around the altar. "The altar," says St. Thomas,[21] "represents Christ; the sacred edifice, the entire Church." Altar and edifice have been set aside from things mundane by consecration or blessing. For Christ is holy, and holy is the Universal Church. The priest is the principal visible actor. The people assisting, sharing through Baptism in the sacerdotal power, have also part in the action.

At the foot of the altar priest and people purify themselves of sin by a public confession. By this very first act priest and people show themselves intimately united. The priest accuses himself to the people; the people accuse themselves to the priest. Both ask that divine pardon which the absolution pronounced by the priest carries to hearts well disposed.[22] This union of priests and of people, representing the Church, will continue during the entire sacrificial action. The priest will recall it to the minds of the faithful from time to time by addressing to them the liturgical salutation *Dominus vobiscum.* With the exception of a few, all the prayers are said in the name of the community. Moreover the hierarchy ever holds its place. "If," says St. Thomas,[23] "there are some prayers which the people, or the choir representing the people recite or chant in their entirety because these prayers express the sentiments that should engage all, there are other prayers which the priest, as the representative of God, begins and which the people continue in order to show that they are in accord with the truths or the blessings known by revelation—for example, the faith and the glory of heaven witnessed by the Creed and the *Gloria in Excelsis*."

Other parts are carried out by the ministers, for example, subdeacons and deacons, who announce the teaching of the Old and the New Testament to signify this teaching is given to the Christian people through the ministers sent by God. Certain prayers are reserved to the celebrant exclusively. Some of these he recites in a loud voice because they concern both priest and people; for example, the common orations. In some cases, he carries on the rite in a very low voice, as the Offertory and the Consecration. Here also the people are not put apart but are invited to unite their prayers to those of the priest. Thus, before the opening of the most mysterious part of the drama, the people are called upon to do so in the urgent solemn appeal of the Preface.

Co-operation need not always be evident to eye and ear. To read the prayers of the Offertory and the Canon, to follow the rites therein, is proof that in the silence our union is unbroken. The host is offered not only for the celebrant, for all those assisting, but also for all faithful Christians and for their eternal salvation: "that it may avail both me and them unto salvation for life everlasting." Mixing a little water with the wine, the priest asks God to make us sharers in the divinity of Him Whom the Incarnation has made our Head. Then the priest elevates the chalice toward heaven, "for our salvation and that of the whole world." At solemn Mass the altar and all gathered about it are incensed. "The incense," says St. Thomas,[24] "symbolizes the order of the grace of which Christ is the plenitude, and from Christ it flows to the people by way of the ministers." When the altar which represents Christ has been incensed, the ministers and the faithful are incensed in turn. Shortly afterwards, the priest recalls to those assisting that this sacrifice is theirs as it is his, "my sacrifice and yours," and the people ask that the offering be to the glory of the Divine Name, to their personal benefit and that of the entire holy Church.

After the Preface the silence grows more solemn. Nevertheless, not for an instant is prayer merely individualistic. The priest speaks in the name of the many. All is done in union with the people and in their name. Together priest and people ask that the peace and unity of the holy Catholic Church be extended over the whole earth.[25] The sacrifice they celebrate is the sacrifice of the whole Christian society. They name its visible head, "thy servant *N.* our Pope," and also the head of the limited society—the diocese, "and *N.* our bishop." It is the sacrifice of every one of the faithful, "and all true believers of the Catholic and Apostolic Faith." These catholic petitions do not exclude particular intentions. They are voiced at the *memento* for the living. Immediately afterwards the note of universality is again taken up. All ask God to accept this offering of all His servants, of His entire family: "this oblation of our servitude as also of Thy whole family."

The moment of the Consecration and the Elevation comes. The sacramental words are pronounced. At last Jesus is among His own, offering Himself and praying with them. It is upon Him now that all the action is concentrated. The prayer, remaining humble, now grows more confident, yea, seeks the very throne of God.

"Command these things to be carried up by the hands of Thy holy Angel to Thine altar on high, in the sight of Thy divine Majesty." The priest, says St. Thomas,[26] does not ask in this that the sacramental species be carried into heaven, any more than the true Body of Christ which has never left heaven. The priest's petition is in relation to the Mystical Body, signified in this sacrament, and it asks that the prayers of priest and people have the honor of being presented[27] to God. The Angel mentioned "is Christ Himself, the Angel of the Great Council, Who unites His Mystical Body to God the Father and to the Church Triumphant." Then the Head and members—the one only Son and the children by adoption—"make bold to say" that prayer in which they address God as their Father.

The action of the Mass should be perfected in unity through Holy Communion, for the special fruit of Holy Communion is union with Christ and mutual union of the members one with another. One of the prayers before the Communion recalls the promise made by Our Lord to the Apostles and asks Him to grant this peace and this union of all His members. "Lord Jesus Christ, Who saidst to Thine Apostles, Peace I leave with you . . . , vouchsafe to grant Thy Church peace and unity according to Thy will."

It would be a mistake to suppose that the two other branches of the Church are strangers to this sacrifice.[28] From the moment the Mass began, all the saints were asked to obtain the pardon from God of the sins staining the souls of the faithful. A further prayer is addressed to them in the prayers of those Masses celebrated in their honor. At the Offertory, St. Michael and all the elect are implored to make acceptable the incense which the priest blesses. And from that moment the Church Triumphant comes to be more intimately one with the Church on earth. All Masses are offered to the Most Holy Trinity in memory of the Passion, Resurrection and Ascension of Our Lord Jesus Christ; offered also in honor of the Blessed Virgin Mary, of St. John the Baptist, of the Apostles Peter and Paul and of all the saints, for their glory, and for our salvation through their intercession.[29]

The Church of heaven and the Church of earth unite in one voice to sing *"Sanctus . . . Hosanna in Excelsis."* Before the Consecration, whereat our common Head will come to be sacramentally visible to the faithful of earth as He is corporally visible to the blessed in heaven, the Church here below again declares its oneness with the Church of heaven in that moving prayer the first word of which sums up its meaning, *Communicantes*—"communicating." The Church here asks, through the merits and intercession of the saints, that she receive in every circumstance the help of the divine protection through Him, Christ Jesus, Who is the common bond of all three parts of the Church.

The Consecration, which brings Jesus Christ to earth, increases the confidence of His militant members. It is not alone the grace necessary for the present life for which they ask. They beg for heaven itself, for their share in the inheritance; their entrance into the society of the holy Apostles and martyrs, in the name of Christ Who speaks for them and is the Source and the Giver of all good gifts.[30]

Since during all our exile evil, that is, sin and its consequences, is to be feared, they plead with their brothers in heaven to obtain the aid of the divine mercy.[31] Again, as a rule, in the Postcommunion, mention is made of the Church Triumphant. It is spoken of there either as the end to which the Divine Gift received in Holy Communion ought to lead; or the merits of one of its members, specially honored by that Mass, are recalled, the faithful asking of God that they too may one day reach their true country.

The Church Suffering is not forgotten. Frequently it is for that Church or for one of its members that the sacrifice is offered. Liturgical prayers at the beginning and end of Masses for the dead implore relief for the souls in purgatory, but at every Mass special prayer is offered for the same end. When he presents the bread at the Offertory, the priest asks God for all the faithful living and also for the dead, "for all faithful Christians living and dead." There is a *memento* for the living. There is a *memento* for the dead, whereat Our Saviour, as the Victim of Calvary, and now ours, is entreated to grant refreshment, light and peace to those who have gone before us, signed with the sign of faith, and who, in Christ, sleep the sleep of peace.

The Church Suffering is included also in the final prayer of the *Placeat.* Therein the priest asks the Most Blessed Trinity that this sacrifice may be acceptable and propitiatory for all for whom it is offered. To one who would express astonishment at the fact that the Mass holds thus in remembrance the souls in purgatory, St. Thomas gives this answer: "The Holy Eucharist is the sacrament of the unity of the entire Church. It demands in its celebration that nothing touching the salvation of the entire Church be forgotten."[32]

Thus, the Holy Eucharist shows itself to be the true sacrifice of the society of the Church, the Mystical Body's own sacrifice. In the Mass Jesus Christ our Head, Priest for all eternity, with His Body offered and His Blood poured forth, comes under the appearances of bread and wine that He may be, by this Mystical or sacramental immolation of Self in this unbloody representation of His bloody Passion, the Victim of the Cross offered anew by us, for us, with us, in pledge of our own self-immolation to the service of God, and of our hatred of sin.[33]

Since the Mass is the sacrifice of the entire Mystical Body, many elements go towards its offering and to the value of the sacrifice. First of all, the unchanging element, the one of infinite dignity, is Jesus Christ, the Head of the whole Body, the Victim of Calvary. Then an element relatively unchanging, that is, the Church, always holy, therefore always certain that her offering is acceptable to God—but in variable degree according to her sanctity and her fervor. Among the vast number that collectively form the Church, we must distinguish the officiating priest, those who provide the stipend for the Mass, and those who assist and unite with one another at the Mass. Their merits, their virtues, the intensity of their prayers are able to increase indefinitely the acceptability of the sacrifice.[34]

The faithful should ever remember that they are sharing in a priestly function and should answer the invitation which the priest addresses to them at the *Orate, fratres*.

The Mass, therefore, is the work of all. All Christians have an interest therein. By means of the Mass they may practice the duties that underlie the relations of the Communion of Saints, while at the same time they profit from its benefits. Jesus Christ on the altar is an infinite treasury. Its riches are poured forth on the Church and her members according to the measure by which the prayers, the dispositions and holiness of the particular individual have prepared a place for their reception. This leads us to speak of the dispositions in which we ought to assist at Mass.

Apropos of the Holy Eucharist, we have seen that sacrilege with regard to Holy Communion consists in making a lie out of that which the sacrament symbolizes—union with God, union with Jesus Christ by grace, and through Jesus Christ to the others of the faithful, our co-members.

With regard to the Mass, may we not call that act a kind of sacrilege which makes a lie out of the symbolism of the sacrifice; that is to say, the complete consecration of oneself to God?

It is true the signification of the Mass is never completely contradicted and falsified. But that is because the Mass is not an individual act, a personal act, as is Holy Communion. The Mass is a public and social act. The gift of the Mass is ever genuine on the part of the Priest and the Victim par excellence, Jesus Christ: genuine too, on the part of the Church, the Mystical Body, of the true faithful, priests and sacrifices with Jesus Christ. This is why the Mass is propitiatory and ever acceptable to God.

The measure in which the faithful benefit by the Mass is the measure in which they offer the Mass and themselves in the Mass.[35]

If the necessary condition with the proper intention for worthy Holy Communion is an actual state of grace, the necessary condition for worthily assisting at Mass, for offering it as a sacrifice acceptable to God and beneficial to oneself, is also the state of grace, or, at least, an actual detestation of sin and a determination to change, to return to God, to re-unite onself to the living unity of the Mystical Body—at least that attrition which the sprinkling of the holy water, the prayers at the foot of the altar seek to express and incite.[36]

This, at least, is necessary in order that the Mass (in so far as it concerns this or that particular sinner) degenerate not into a mere pretense, a formality without meaning, and perhaps, if that sinner be instructed, conscious of sin and obstinate therein, to a hateful and lying parody.

Nor may hardened sinners make this in any way a pretext for absenting themselves from Mass. In doing so, they would add to their other sins the sin of scandalizing their brethren, of disobeying a grave precept of the Church, of neglecting a path to divine grace open to them by such assembling of the people for public worship, by the preaching, the exhortations, the good examples presented thereat. And they must not forget, whether they wish it or not, that they still are, at least by faith, united to the Mystical Body, and although dead to grace they are offered in the Mass by Jesus with all His members. But it is not only when they assist at Mass that they are a stain; that their dispositions bruise and contradict the meaning of the sacred rites—they are a stain, they contradict continually. They who are in total discord with the symbolism of the sacrifice are so not by an occasional or passing act, but by the state of their soul. The only way for them to make themselves one with the chorus of praise which Jesus Christ and all His members send up to heaven is to return to the state of grace.[37]

This picture is far removed from the conception of the Mass as a simple, external ceremony at which we assist; participation in which begets no duty, nor special disposition of soul, nor practically any change in our life. Ignorance concerning the meaning and the import of the Christian mysteries is certainly to be deplored. The doctrine of the Mystical Body above all else gives us the understanding thereof and the key thereto.

III. CONCLUSION:

THE SACRIFICE OF THE MASS AND THE CHRISTIAN LIFE

With greater brilliancy than ever we behold the supreme, incomparable office which the Holy Eucharist holds in the whole Christian economy. Sacrifice and sacrament, it is the sum of all the gifts of the Saviour to us. From it, comes to us, as we have seen, the life of grace both in its seed and in its growth. Through it we carry out worthily the principal acts of that life, our greater duties towards God—adoration, expiation, thanksgiving and petition. In the sacrifice of the Mass, we, as priests with Jesus Christ, one with Him in the Mystery of the Mystical Body, pledge ourselves, offer ourselves with sincerity and without reserve to the worship and service of God. Our life, radiating from this sacrifice, is everywhere and at all times but the expression in act of the total consecration we have therein made.[38]

At Mass, the entire Mystical Body, Head and members, is immolated to God and to His glory. The members receive in turn the necessary helps. As it journeys on, this same Mystical Body, Christ and the faithful, always united to their Head and to one another, fulfill their promises and prove the sincerity of their oblation. The divine acts of the life of the Christian, who, from the mysteries of which he has been part, has learned how to live, are but the extension, the continuation of his priestly function. One understands why St. Paul, St. Peter and the Fathers after them loved to describe the life of the faithful in terms borrowed from the language of sacrifice. So completely are the faithful one with the rôle of sacrifice, so completely have they become a sacrifice in their whole self, that their actions bear both its character and its name.[39]

For St. Paul, to watch over the purity of his body, to hold himself an instrument of the glory of God, is the same as making himself a living victim, holy and acceptable to God. "I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living

sacrifice, holy, pleasing unto God (Rom. xii. 1). "In these words," says St. Fulgentius, "the Apostle shows that the faithful not only share in the sacrifice but are themselves a holy sacrifice: for he exhorts them to offer themselves to God as a living sacrifice."[40] At Mass, we, with the Body of Christ, are dedicated to God. To profane our bodies would be to give the lie to our dedication as victims.

In his journeys, beset with difficulties, the Apostle sought to win for God in the sanctified life of the Gentiles an oblation, an acceptable sacrifice. "That I should be the minister of Jesus Christ among the Gentiles: sanctifying the Gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the Holy Ghost" (*Ib.* xv. 16). Even by converting the Gentiles, says St. Thomas,[41] St. Paul offered a sacrifice to God. "If I be made a victim upon the sacrifice and service of your faith, I rejoice (Philipp. ii. 17). On this text, the holy doctor writes: "Those whom St. Paul converted he offers a sacrifice to God." The contribution of the Philippians for the extension of the faith is as sweet-smelling incense, a sacrifice pleasing to God. "I have all and I abound. I am filled, having received from Epaphroditus the things you sent, an odor of sweetness, an acceptable sacrifice, pleasing to God"[42] (*Ib.* iv. 18).

Our promises and our protestations of love to God are a sacrifice which we offer through the same Christ Who, in the Mass, is our Mediator and offers us in offering Himself. "By Him, therefore, let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to His Name" (Heb. xiii. 15).

Love, well-doing, almsgiving, are sacrifices which win the favor of God and God Himself.[43] The entire life of the Christian is signed with the seal of sacrifice, with a priestly character. It is the prolongation, the perpetuation of the sacrifice of himself which he made at Mass. We are not astonished, then, to hear St. Peter extol the Christian people as "a holy priesthood, offering through Jesus Christ spiritual sacrifices, acceptable to God," nor when he proclaims the same Christian people "a kingly priesthood" (ii. 5, 9).

Apropos of Romans xii. 1, St. Thomas recalls a text from St. Augustine which accurately expresses our thought: "The visible sacrifice outwardly offered to God is a sign of an invisible sacrifice by which one offers to God, himself and his possessions." This is true of every sacrifice. Otherwise it would be but a ceremony, a meaningless formality. The consecration of self and self's possessions to the service of God is the true signification of sacrifice: and it ought to be most true of the perfect Sacrifice—the Holy Eucharist.

"Man," says St. Thomas,[44] "has three kinds of possessions or goods that may be the subject of sacrifice. There are the goods of the soul, which may be offered to God through devotion, contrition and humility; the goods of fortune, which may be offered by large gifts; the goods of the body, which may be given to God either in welcoming suffering or death through love of Our Saviour, as does Christ in His sacrifice renewed before our eyes at Mass (Eph. v. 2), or by fastings, vigils and other mortifications (1 Cor. ix. 27), or by the exercise of virtues, by the promotion of divine worship (Rom. vi. 19). St. Thomas borrows all this from St. Augustine. To St. Augustine he reverts time and again, particularly to the *City of God*. No one insisted more upon the deep personal character of sacrifice than did St. Augustine. No one following him would ever be encouraged to assist at Mass without the proper dispositions. He understood well that one must give his entire self to God, and that for the Christian life is a continued sacrifice. In like manner we learn from him that we should offer ourselves, not individually but in a body, ever in union with the Head and the members.

"The visible sacrifice is the sacrament; that is to say, the sacred sign of the sacrifice invisible. So the penitent of the Psalmist or the Psalmist himself, asking to have God look kindly upon his sins, says: 'For if Thou hadst desired sacrifice, I would indeed have given it; with burnt-offerings Thou wilt not be delighted. A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, Thou wilt not despise' (l. 18, 19).

"The Psalmist declares God does not wish sacrifice: and then shows sacrifice is just what God desires. The truth is, God does not wish the

sacrifice of the knife that cuts the throat, but of that which wounds the heart. The external sacrifice God does not accept; but that which is signified, the interior sacrifice, God does accept.[45]

"Every act which joins us to God by a sacred bond, every work referred to that Good which is our one happiness, is a true sacrifice. Man himself dedicated and pledged to God, in the measure whereby he dies to the world and lives to God, is a sacrifice. When we for the love of God discipline our bodies by temperance that we may not lend our members to sin as instruments of iniquity but devote them to God as instruments of justice, we offer a sacrifice. To this, the Apostle exhorts us (Rom. vi. 12, 13; xii. 1).

"The body, inferior to the soul, its servant and its agent, is a sacrifice when it is used well, rightly and in accord with God. Much more truly is the soul a sacrifice when it keeps itself in accord with God. Strengthened by the fire of His love, the soul renounces the powers of the lust of this world. She submits herself to God as to a steadfast authority. Thus does she make herself anew and fit herself to share in God's own divine beauty."[46]

The horizon grows far vaster. From the picture of the solitary Christian assisting at Mass personally in a private way, we behold the Mass as the true inspiration of every individual oblation. We see it as the great celebration of all Christians united with the High Priest, Jesus Christ.

"The whole redeemed city, which is the assembly and society of all the saints, offers to God the universal sacrifice by the Hands of the Great Priest Who in the Passion under the form of a slave offered Himself for us that we might be the body of so noble a Head. As a slave He is offered, as a slave He was offered. Therefore He is our Mediator, our Priest, the One Sanctified—the sacrifice of the Christians—many, yet all one body in Christ. And this is the sacrifice which the Church celebrates in the Sacrament of the Altar, so familiar to the faithful. That sacrifice shows that the Church also is offered in the Victim which she herself offers."[47]

At Mass, then, the entire man professes that he belongs, that he gives himself to God. The sacrifice is the public and ritualistic symbol of the Christian virtues which have as their object the offering, the total immolation of self to God, and expiation for sin. If to the symbolism of the Eucharistic Sacrament we join the symbolism of the Eucharistic Sacrifice, we have Jesus Christ, the Sacrifice, immolating Himself for us to His Father and us with Him: through Holy Communion, uniting Himself to us and uniting ourselves to one another. Thus Jesus Christ, our Sacrifice, is the perfect model and crown of Christian perfection.

Sinners redeemed by the Cross, we cannot pretend to know here in this life naught but the sweetness of that love which holds and possesses. We can never lose sight of the Passion of our Head. Love and sacrifice are the inseparable aspects of Christianity. The God Who gives Himself to us in Holy Communion as the eternal Victim of an immolation sacramentally renewed certainly makes that sufficiently clear. The Holy Eucharist is the perfect epitome of Christian asceticism.

Only now can we appreciate the full accuracy, the whole richness of the expression, "The Church is the Mystical Body of Christ." The Church is a mystical body. It is not merely a moral body as is the society of the citizens of a nation. The Church is a sacramental body, that is, it is a body which is the reality signified and effected by a sacrament. That sacrament is the Holy Eucharist. The Holy Eucharist symbolizes and effects union with Christ, the source of life of the entire body. The Eucharist symbolizes and effects the unity of all the members, one with another.

On the other hand, as sacrament and as sacrifice the Eucharist symbolizes in a marvelous way the dominant characteristics of the sanctity of the Mystical Body, characteristics harmonizing perfectly with the complexities of our fallen and regenerated nature. We speak of the gift of God to man in the sweet intimacy of Holy Communion, and the gift of man to God by the difficult generosities of sacrifice and self-denial. The Eucharist in symbolizing both has already effected both.

The Church, under every aspect is, then, a Body Mystical or sacramental. Since it is Christ, actually present in the Holy Eucharist, Who through Holy Communion gives His life to all the faithful and joins them into His own unity: since it is Christ Who, by the sacrifice consecrates with Himself this Body of the faithful unto God, the Church is in fact and in all truth the Mystical Body of Christ.

Article II

THE DIVINE OFFICE AND THE LITURGICAL YEAR

We cannot here pass in review all the liturgical rites of this priestly society which is the Church, all the ceremonies and blessings of its Ritual, by which it sets apart from the world profane, persons and things and dedicates them to divine worship. Moreover, we have said in the chapters on the Mass and the Sacraments what is essential. Nevertheless, our study would be regrettably lacking if we did not glance at two ways by which the Church labors to add to the glory of God and to sanctify the members of Christ—the Divine Office and the Liturgical Year. The doctrine of the Mystical Body will greatly aid us in understanding both more thoroughly.

I. THE DIVINE OFFICE

"Radiating from the very focus of divine life (the Holy Mass), the Divine Office establishes between heaven and earth an uninterrupted exchange of praise and of blessings, joins the Christian people, through the song of their priests, to the liturgy of eternity, and sends through all the hours of the day and of the night, the loving kindness of that morning sacrifice."[48]

The Church takes great care not to forget the recommendation of the Apostle: "by Christ, therefore, let us offer the sacrifice of praise unto God, that is to say, the fruit of lips confessing to His Name" (Heb. xiii. 15). The Church does not stop with the daily Mass. She would not for a moment have her voice cease in sending to God her sentiments, shown in that immolation—adoration, praise, the request for pardon, and the necessary graces, thanksgiving that binds the earth to heaven.

The Church has made of this function of prayer a public service. In the name of the entire society of the Mystical Body, certain of its members are charged with the obligation of fulfilling it. That obligation is the recitation of the Breviary or the Divine Office.

When the majority of men are busied with absorbing occupations, or give themselves to sleep, or permit themselves to be allured by the fascination of trifles, other souls forget their own material interests, not because they are not interested in their brothers, but to render to God, in the name of all, the hymn of grateful love, of adoration, of repentance: and direct all the variously purposed activities of men towards heaven.

As the Mass is the school of self-denial and of renouncement, so does association with the Passion of Our Saviour arouse our generosity and tend to make of us sacrifices with Christ. In like manner the prayer of the Divine Office, in its turn, makes clear and guides our actions. We work in our prayer: and we pray in our work. Our activity translates into act our prayer, as members of the faithful aspiring after reunion with Christ in the heavenly Jerusalem. The Church answers that pressing invitation of St. Augustine. At the conclusion of his explanation of the 136th Psalm, he cries out: "My brothers, let not your song cease while you labor. Sing ye one to another the canticles of Sion. Listen to them joyfully. With even greater joy put them into practice, if you would not be like the willows of Babylon, nourished by the waters of its rivers but yielding no fruit. Yearn for the eternal Jerusalem: where your hope precedes you and your life follows. There we shall be with Christ our Head."[49]

Her public and official prayer, the Church borrows from Our Saviour Himself, from the Gospels, the apostolic epistles, and mostly from the inspired psalmists of the Old Testament. They assert the unity of the souls of the just both before and since Calvary. Their accents, their songs are so truly the songs of sacred singers that St. Augustine has

made of almost the entire Psalter an interpretation of the office of the Mystical Body. The Holy Doctor takes care to recall this constantly to his auditors. For example he thus begins his exposition of Psalm 130: "This Psalm shows the humility of the servant of God, of the singer who is the entire Body of Christ. We have often stated that in the Psalms we hear not the voice of one man but that of all who are in the Body of Christ. And precisely because all are in the Body of Christ, it is as if one man spoke. Yes, one who is a multitude."

Reminding the faithful that they are the temple of God, that it is the temple entire that sings and every stone of the temple, he ends with these words: "This Temple of God, this Body of Christ, this assembly of the faithful has but one voice, and as the voice of one man sings in the Psalms."[50]

It is in this light that the Psalms affect us most deeply.

The Psalms affect us most deeply not because they express the entreaties, the fears, the joys of an individual or even of a particular nation, but much more because they express the sentiments of the whole people of God, of all those who are with God and with His Christ. The Psalms, even the purely historical ones, are on our lips something more than the recital of facts long since past. The Israel of the Old Testament is a figure of the New Israel, and the two but one in Christ, their common center and their common life. The same Providence that rules the destinies of the Hebrew people watches over the destinies of the Christian people, the beneficiary of and heir to every divine tenderness.

If we answer the question in whose favor it is recited, we shall see more clearly that the Psalms so understood give this social character to the Divine Office. The whole Mystical Body is the object of its interest. The Church on earth glorifies God in His beatified servants. She implores their assistance and makes inviting their example. Every hour of the Office holds at least one remembrance of the souls in purgatory. Through the whole Office the intimacy of the three Churches, proclaimed in the sacrifice of our common Head, and of the entire Body, is continued.

One sees also the essential dispositions which should govern one who has been authorized by the Church to carry out this social function of prayer. That disposition is a conscience ever keen, alert to his union with Christ the Head, and through Christ with all his brothers, for whom he is the appointed spokesman. He may justly make his own the words of St. Augustine:[51] "Let every one arouse himself, and say: 'My soul, bless the Lord,' and feel that all the faithful, all the brethren in Christ Jesus, in every part of the world, forming but the one man whose Head is in heaven, arouse themselves at the same time and say: 'My soul, bless the Lord.' " Then he realizes also that his soul is truly catholic; that is to say, universal. He knows his prayer is the prayer of the whole Christian community, of the entire Mystical Body, and therefore is also the prayer of Christ.

St. Augustine emphasizes this last point: "Assuredly," he says, "it was Christ Who speaks in the psalm.[52] How can that be when the words are ours? But has not the Apostle said: 'You are the Body of Christ, and the members of Christ' (1 Cor. xii. 27)? If, then, He is the Head and we the body, there is but one man who speaks. It is the place of the Head to speak for the members. That is what happens in every one of us. Consequently, when Christ speaks, everyone ought to recognize his own voice for, indeed, everyone is a part of the Body of Christ."

In another place[53] St. Augustine says: "If, then, we are dead in Christ, if in Him we are risen, if He dies in us and rises again in us, it is true to say that His voice is ours and that our voice is His." The great doctor thus speaks to all the faithful. "When you pray, remember that you are a member of Christ speaking in the name of all, and by the Voice of Christ Himself." And this exhortation applies especially to those whom the Church has officially charged with the recitation of the Divine Office.

The Divine Office is bound up with the doctrine of the Mystical Body, receives light therefrom in many ways.

It is the official prayer of the entire Mystical Body, for it is offered by such as are authorized and commanded to represent the Christian

society and to care for its interests before God. After the Mass, it is the supreme prayer of the Head of the Mystical Body, Jesus Christ, Whom as God we worship, yet Who deigns to pray for us and in us, because He is also our Priest and our Head.[54] Moreover, all the faithful are affected by the manner in which this pre-eminently social function is fulfilled, a function all the more important since praise unto God, gratitude for His favors, repentance for sin and petition are the primary duties and the primary needs of man. Indeed, heaven and earth and purgatory are called upon to prosper this prayer.

So understood, the Breviary, and particularly the Psalms,[55] is marvelously alive, actual, personal.

Nothing which concerns the glory of God or the honor of the saints whose feasts I celebrate can leave me indifferent. Nothing of what leads the Psalmist to weep, to groan, to implore, to exult is foreign to me. All is shared by the members of the one same Body.

I know, moreover, that the Psalms were inspired, not simply to express the personal sentiments of David or Asaph or the children of Core, but that they might be through the ages the prayer of the Mystical Body.

If I do not actually experience the conditions of soul which they relate; if, at the moment, the joy, the sorrow, the struggles of which the Psalms sing do not apply to me, they do apply at that very moment to some of my brothers: and it is in their name that I speak and pray.

All these teachings are extremely precious, extremely practical. Even further understanding of the Holy Mass and of the Divine Office is gained from a knowledge of the Liturgical Year.

II. THE LITURGICAL YEAR

According to St. Thomas all the feasts with which the Church has sown the year relate to the Mystical Body. He develops this thought in his commentary on St. John (x. 22). All the feasts are celebrated to commemorate the gifts of God which come to us through Christ. At times these gifts are manifested, presented to us in our Head, our

Saviour, Jesus Christ. For example, we celebrate His Nativity, His Passion, His Resurrection and other mysteries of His life. Again the Church invites us to consider these gifts in our fellow-members, the Saints. We associate ourselves in their glory and their blessedness, according to the word of St. Paul, "if one member glory, all the members rejoice with it" (1 Cor. xii. 26). At another time, we consider the gifts conferred upon the entire Church. Because the material building in which we meet together is the symbol of that divine edifice, "God's building" (1 Cor. iii. 9), formed by the assemblage of the faithful, because it is the place wherein the sacraments of grace are dispensed, we celebrate the dedication of churches.

It would be interesting to study with St. Thomas how this same doctrine of the Mystical Body which gives unity to the Epistles of St. Paul—the center of St. Thomas' own synthesis of theology—gives unity also to the liturgy. But here we must first seek an understanding of the Liturgical Year itself, always using the same light—the doctrine of the Mystical Body.

1. What is the Liturgical Year?

"Outside of Himself, time," says Dom Gréa, "marks the works of God. God Himself holds them for all eternity. He executes them in time according to the designs of His wisdom and His goodness. All His designs are directed to show forth His loving kindness through His Son, the Word Incarnate, immolated, glorified, uniting to His sacrifice and raising to His glory all the elect; in other words, the Church, His beloved Spouse. Here below, the Church fitted for and associated in these mysteries, travels the years that lead to eternity. In the worship she renders to God, she celebrates at times and in part through the succession of the years that which dwells unchangeable in eternity."[56]

The mysteries in which the Church is associated are the mysteries of Christ, the Head of the Mystical Body, with their fruits, especially as seen in the Blessed Virgin and the canonized saints.

The Church travels and renews this cycle every year. The Liturgical Year may be defined as: The distribution and the sanctification of time by the active and practical celebration which the Church, the Mystical Body of Christ, orders of the mysteries of her Head that we may associate ourselves therewith, draw therefrom special graces, and thus conform ourselves as members to our Divine Head.

We speak of no empty and inoperative commemoration, but of an active, practical keeping of the feast which renews for us the sanctifying efficacy of the events of the life of Our Saviour and yields the fruits of the mysteries commemorated. These mysteries begin with Advent, the time of waiting and of suppliant hope for the Messias promised from the time of paradise. They follow in the solemnities commemorative of the great events of Our Lord's earthly life, from Christmas to the Ascension and, in between, the bloody drama of the Passion and the glory of Easter. With Pentecost they bespeak the great final assizes, after which, the Church, the Mother of the elect, is assured of the plenitude of the Mystical Body. When time is no more, Jesus Christ, associating in His glorious Ascension all His members glorified in their souls and their risen bodies, will make His triumphant final entry into heaven, the seat of the eternal liturgy.

2. How is the rôle and the sanctifying power of the Liturgical Year explained?

Only the bright and clarifying doctrine of the Mystical Body enables us to answer this important question.

The mysteries of Our Saviour, beyond their absolute value and significance, that is, the value of these mysteries in themselves, in their historical reality, and in their subject, Jesus Christ, have a value and significance in relation to ourselves, members of Christ.[57]

From the day when the Word of God was made flesh, yea, even from the instant when the Incarnation was decreed, and thus became our Head, nothing of interest to Him, the God-Man, is entirely foreign to us. The Mysteries of Christ are also our history. We have already stated that the life of Our Saviour is viewed by St. Paul and the Fathers not only as the personal life of the Man-God, type and model of ours, but as our life in us, the root life of the Mystical Body.

For the beginning of that life we should have to look beyond time and into the deeps of the divine eternity. Those beginnings really coalesce with our predestination, by which from all eternity we belong to Christ, are known and loved by God in Christ—the one object of the delight and love of the eternal Father.

We must dwell later upon this resplendent truth which is the culmination of revelation concerning our salvation, and the veritable sun from which radiates all the light of the doctrine of the Mystical Body.[58] Let us for a moment, and rapidly, recall the main consequences.

Our association with Christ, according to the eternal plan, repeats in our own lifetime what the earthly life of Our Saviour unfolded. The Incarnation effects the ineffable welding of God and man: and consecrates Christ as our Mediator and High Priest.[59] With Jesus are we born and with Him we grow.[60] With Him we are plunged into the waters of the Jordan. In Him we are baptized. In Him, in the day of triple temptation, we triumph over the attacks of the devil. Above all else, in Him and with Him we suffer the Passion. We are crucified (Gal. ii. 19; vi. 14-17; Eph. ii. 15, 16). We die (Rom. vi. 3-11) with Him. We are buried with Him. In Him have we been pardoned (Col. ii. 13; iii. 13; Eph. iv. 32), reconciled (Rom. v. 9-11), redeemed (Rom. iii. 24; 2 Cor. v. 18, 19, 21; Col. i. 13, 14). In Him we are risen (1 Cor. xv. 13-23). In Him we are glorified, lifted up into heaven, made to sit at the right hand of the Father. So that in Jesus and through Jesus, we have already taken possession of heaven, of which we are the citizens (Philipp. iii. 20—"Our conversation is in heaven"), and of which we, in turn, have the tastes and sentiments (Col. iii. 1-3).

So the whole life of Christ is ours, for He carries us in Himself as our Redeeming Head, our Life-Giver. All His mysteries verify this union. St. Cyril of Alexandria speaks of it apropos of the cry and the tears of Christ on the Cross. "We, therefore, were in Him, in the second head, as it were, of our race; and with a strong cry and tears we earnestly besought Him that the power over us of death might be ended and that the life once bestowed upon our nature might be quickened anew."[61]

This mystical life which by anticipation we have so lived in Christ that we do nothing except as one with Him and one with one another (Gal. iii. 28), must now be realized by ourselves. We must live it on our own responsibility, in these our years given us in time. The Mystical Body cannot, either for any portion of time or for eternity, be separated from its Head. Through the members successively added to it in the course of the ages, it continues visibly through time the different phases of its life.

What is true of the Body as a whole is true also of every member of the Body, particularly as far as the essential mysteries are concerned. The birth, passion (Philipp. iii. 10; i. 29), resurrection and ascension, which are ours in a personal way,[62] become so by means of the sacraments and the Liturgical Year.

First of all, by the sacraments: a short repetition here will suffice. Because we are born children of Adam, sinner and rebel, the bonds of perdition must first be broken. Delivered from the woeful influences of our fleshly origin, we are placed under the life-giving influence of Christ, Source of the life divine. That is the work of Baptism. It is primarily efficient in making us die to the old Adam. It associates us with Christ plunged into the waters of the Jordan and, above all, with Christ dying on the Cross (Rom. vi. 3-11; Gal iii. 27; Col. ii. 11-14; Eph. iv. 23, 24). But this death to the old Adam, this union with the death of Christ, is wholly orientated unto life, unto the life divine, the source of which for us is the Eucharistic Christ. By reason of this, Baptism contains and expresses implicitly a desire for the Eucharist, the sacrament of incorporation into Christ. Thanks to this desire, expressed in the Baptismal rite itself, Baptism incorporates us into Christ and hence we enter into a sharing of all the riches of the risen Redeemer. We are actually joined to His fortune and to His destiny. That the Eucharist is the supreme sacrifice of our incorporation into Christ, the food of our union with Jesus Christ, source of the life divine, shows the true and deep reason urging the Christian to unite himself as often as possible and as worthily as possible to

Him Whose life the Christian ought to continue, Whose virtues he ought to reproduce.

The Liturgical Year itself is very important and aids us mightily to realize personally, to make our own the mysteries of Our Saviour. To the new Christ, which Baptism has made, to this new member incorporated into Jesus Christ by Baptism, the Liturgical Year, during its twelve months, presents the principal facts of the life of Our Saviour, of Him Who said, and says without ceasing: I have given you an example, that as I have done to you, so you do also (John xiii. 15; 1 Pet. ii. 21).

On the feast of the Immaculate Conception, and in the week of Septuagesima (Wednesday), the Church recalls to us original sin with its direful consequences, and also the promise of a Saviour Who would re-establish all things. Advent permits us to share the ardent desires of all the generations that longed for the Messias. The Annunciation brings us the happy message of Gabriel and associates us in joy with Mary. At Christmas, the Christian begins to contemplate His Chief and His Model. He need but fix his eyes and his heart on the examples which the Son of God made man has given him in order to know how he, the adopted son of God, ought to live.

In turn come the feasts of the Circumcision, the Epiphany, the Presentation in the Temple, the Flight into Egypt—recalled in the feast of the Holy Innocents—the feast of the Holy Family, enabling us to visit at Nazareth. Connected with this is the episode of Our Lord at the age of twelve lost and found again, told in the Gospel for the Sunday within the Octave of the Epiphany. The Baptism in the Jordan, Epiphany and the day of its octave, the temptation in the desert after the forty days' fast—first Sunday of Lent—the miracles without number, beginning with that at Cana's marriage feast—the Second Sunday after Epiphany to the raising of Lazarus, Friday of the fourth week of Lent. The Transfiguration—the sixth of August, and the second Sunday of Lent—the first picture of the glory of Jesus and of our glory in Him. Then the Passion, with all its details set forth, the Resurrection and the Ascension, types and pledges of the resurrection already effected for our baptized soul, already given in germ to our mortal body; and of our ascension after the general judgment.

The chronological order matters little, and in any case could hardly be observed. One after another, these mysteries are presented, offering to the Christians, both the light of their lessons, and the powers which Christ, living in them, has merited for His members. They come to steep the faithful soul in an atmosphere wholly propitious for the development of that life given him in Baptism, in measure unto the image of his Chief: to offer for his attentive and loving imitation, the various aspects, examples, varied and infinitely rich, of the holiness of Jesus Christ.

Both in the entire Mystical Body and in each one of its members, this work is done under the intimate action of Jesus Christ in the Eucharist. In the Eucharist He comes unto us to make us to His own image, bearing the fruits of the mysteries celebrated. This He does under the direction and impulse of the Holy Spirit, Who, at Pentecost, took possession of the Church, as He had at the Incarnation taken possession of the humanity of Christ.

We close this chapter on the Church as a priestly and liturgical society with some practical conclusions.

1. In order to profit fully by the Liturgical Year, the Christian, a member of Christ the Priest, would do well to make the inspiration of all his acts, both private and public, the thought of his own priesthood.

By meditation, aided, prepared for, continued, or made up for, by preaching,[63] the Christian sees deeply into the mysteries which the Church presents to him. Thus may he learn to contemplate Jesus long and ardently as St. Ignatius in his Exercises recommends. Following the example of St. Paul (Gal. ii. 20—"Who loved me and delivered Himself for me"), one should not fear to make his own the Passion or any other Mystery; to repeat what is indeed the exact truth: "in this mystery Jesus thought of me, prayed for me, suffered for me and through me. He has put aside a particular grace that I may receive it today."

The benefit of harmonizing meditation and the liturgy is unquestionable. We say "benefit," not "necessity." The mysteries of Christ pour forth their treasures always, not solely on the feast of their celebration by the Church. They are active at all times, at all seasons, for whoso will. The Litany of the Holy Name of Jesus leads us to ask the divine mercy when we invoke the different mysteries of the life of Our Saviour.

The Mass is the mystery which unifies, centralizes all, which perpetuates the efficacy of all the partial mysteries of Our Saviour. For in the Holy Mass the Victim of Calvary offers, not alone the sufferings of His Passion and His death, but also all the acts of His life; and all of these, by virtue of His pardon, have redeeming and life-giving power.

Their sanctifying efficacy is greatly increased by the prayers which the Church at the liturgical celebration of the feast addresses to God in her Office; and also because the Holy Spirit, Who guides the Church in her ordered liturgy, will not fail then to pour forth His graces with special abundance.

2. This appropriation of the graces of the mystery celebrated by the liturgy will be the easier for those who share in the Divine Office, and especially for those who are obligated to recite it.

The Office as now framed is essentially a prayer and an instruction. The prayer is represented by the Psalms, the Responses, the Hymns and the Oration. The teaching is given mainly in the Lessons for Matins and the Little Chapters of the other hours. If the psalter is most often independent of the time of the year and of the feast, that is not true of the second and third Nocturns, of the Hymns, of the Orations, of the Chapters, all of which harmonize with season and feast; and on feasts of the first and second class,[64] as on the feasts of the Blessed Virgin, of the Apostles, of many other saints with double rite, the psalms thereof and the Lessons of the first Nocturn are in harmony with the feast.

The Breviary offers to mind and heart abundant nourishment drawn from the Holy Scripture and from the Fathers. Its prayers of supplication are of incomparable fullness, certain to please God, for they are the work of the Holy Spirit and the Church, the Spouse of Christ.

It is the most efficient School in which to learn the lessons and to ask for the graces peculiar to the season and to the liturgical feasts.

3. We see anew the preponderant place held by the Holy Eucharist in the work of our sanctification. On the one hand, the entire life of Jesus, all His work, the whole efficacy of the sacraments, His whole moral and ascetical teaching may be summed up in these words: death and life; to die in order to live. The Christian life itself, copy and continuation of the life of Christ, is itself a complex mystery. Its perfection lies in the full development of that double germ—of death (to oneself and to sin) and of life divine received at Baptism.

On the other hand, in Our Lord Jesus Christ the mystery of death corresponds most fully with the Passion. For His Passion is the efficient, meritorious cause of our death to sin, and the meritorious cause of our life divine.

To the mystery of life correspond most fully the Resurrection and the Ascension. They are the efficient and exemplary causes of our own Resurrection into new life and of our glorification in heaven.

From this, one understands without difficulty why the nucleus of the Liturgical Year, which ought to make the members like unto their Head, is the Passion and the Glorification of Christ. One understands why the personal participation in the Mass and in Holy Communion is inevitably and naturally part of the holy observance of the feasts of the Church and of the intelligent use of the Liturgical Year.

The Holy Eucharist, the official prayers, the Liturgical Year thus aid the faithful, every one in his own way, yet all in mutual helpfulness, in exercising their priestly function. The thought of that ought to make their every act a sacrifice and a praise to God, united to the sacrifice and praise of the High Priest, and co-operating in the fulfillment of the will of the heavenly Father for the members of His Son. It should make us living copies of His Son that He may be the First-born of many brothers (Rom. viii. 29).

Chapter III

THE CHURCH, THE FAMILY OF MARY, OR MARY, THE MOTHER OF THE MYSTICAL BODY

THE CHURCH is a family. It is the family of God, made up of innumerable members, joined together in the life divine by an ineffable union with the only Son of God. But the only Son of God could never be the Chief, the Head of this vast people, without becoming man, without assuming human nature of the Virgin Mary. Mary, therefore, is the Mother of God and the spiritual mother of the children of humankind to whom her Son gives life. It is impossible not to speak of the most Holy Virgin. A family cannot forget the mother: more especially so when that Mother holds such place as we know Mary holds in the Mystical Body.

The limits of this volume do not permit us to cover all of Marian theology, nor to set forth the greatness and the privileges of the Mother of God. Moreover, we must needs limit our presentation of Mary as the mother of men, as Mother of the Mystical Body. Yet we will make certain never to forget that Mary is the Mother of the Son of God, made man: and that her maternity with regard to us is a consequence of her maternity of Christ, the Redeemer and Sanctifier.

The explanation of this affords exceptional opportunity for us to bring out more clearly the doctrine of the Mystical Body.

This doctrine, which, by itself, makes better known the relations established by grace between Christ and the Christian; which, by itself, shows more clearly how far the Christian is made one with Christ, will

not fail to evidence the human maternity of Mary, who could never be the mother simply of a head that had no body, nor mother of a head without being mother also of its members.

We must ever remember that it is not by accident or incidentally that Christ is the Chief and Head of the Mystical Body. The whole reason of Christ being Our Saviour is the constitution of the Mystical Body, of that humanity, redeemed, regenerated, united to God in true oneness of life, forming one Body, the object, as is the Head Itself, of the love and good will of the Father, and heir to heaven.

If, then, in the actual economy of salvation, one cannot conceive of Christ save as the Head of the Mystical Body, how can one conceive of Mary other than as the Mother of the Head and also of His members?[1]

Pius X so speaks in his encyclical *Ad diem illum.*[2] At the beginning of that letter he states that Mary, the Mother of Christ, is also the mother of His members. Then he proceeds to expound the entire office with regard to ourselves of Mary—co-redeemer, universal mediatrix. We cite a part here:

"For is not Mary the Mother of God? Then she is our Mother also. And we must in truth hold that Christ, the Word made flesh, is also the Saviour of mankind. He had a physical body like that of any other man; and, again, as Saviour of the human family, He had a spiritual and mystical body, the society, namely, of those who believe in Christ. 'We, being many, are one Body in Christ' (Rom. xii. 5).

"Now, the Blessed Virgin did not conceive the eternal Son of God merely in order that He might be made man, taking His human nature from her, but also in order that by means of the nature assumed from her He might be the Redeemer of men. For which reason the Angel said to the shepherds: 'Today there is born to you a Saviour, Who is Christ the Lord' (Luke ii. 11).

"Wherefore, in the same holy bosom of His most chaste Mother, Christ took to Himself flesh, and united to Himself the spiritual body formed by those who were to believe in Him.

"Hence Mary, carrying the Saviour within her, may be said to have also carried all those whose life was contained in the life of the Saviour.

"Therefore, all we who are united to Christ and, as the Apostle says, are members of His Body, of His flesh, and of His bones (Eph. v. 30) have issued from the womb of Mary like a body united to its head. Hence, though in a spiritual and mystical fashion, we are all children of Mary and she is mother of us all. Mother, spiritually indeed, but truly mother of the members of Christ, who are we (St. Augustine, *De Virginitate*, cap. 6).

"If, then, the most Blessed Virgin is the mother at once of God and men, who can doubt that she will work with all diligence to procure that Christ, Head of the Body of the Church (Col. i. 18) may transfuse His gifts into us, His members, and, above all, that of knowing Him and living through Him (1 John iv. 9)?"

Having established the guiding principle of this study, we shall show the constant parallel between the office of Christ Jesus and that of Mary, for "the best way to know Mary is through comparison with her Divine Son."[3] Then, to show more clearly the unique place of Mary in the family of the Church, we shall compare her with other saints. Finally, from all these truths, we shall conclude what worship is due to her from the members of the Mystical Body.

I

CHRIST AND MARY AND THE ACQUISITION OF GRACE—THE INCARNATION AND THE REDEMPTION

One phrase may serve to define the work of Christ for humankind—He is the Head, the Chief of the Mystical Body. Similarly one phrase tells us the office of Mary—Mary is the Mother of the Head, and, therefore, necessarily the mother of the members of the Mystical Body.

Before He gives us the life of grace, before He incorporates us into Himself, and makes us sharers in all His goods, the Incarnate Word must redeem us from death and from that captivity to which we have been subjected by the sin of Adam. The Incarnate Word must first reconcile us to the Father, ransom us, having paid to justice our debt of infinite reparation and expiation.

But in this, the first part of the work of Christ, embracing, as it did, the whole earthly life of Our Saviour, Mary was ever associated with Christ Jesus.

The ineffable virtues of Mary Immaculate, her ardent prayers, her deep longing for the promised Messias, hastened the fulfillment of the divine promises. Fitly might she merit the dignity of being the mother of the Redeemer.[4]

When the Archangel Gabriel came from God to give his message, the "Be it done" of Mary, uttered with full knowledge of the dignity, the responsibility and the suffering which it would entail, decided the Incarnation.[5] Then through the Holy Spirit, the divine nature and the human nature were joined in closest, deepest union. At that moment, within the chaste bosom of the Virgin the Word Incarnate received the priestly anointing and humankind henceforth owned one Who is its Representative, pleasing to God; an accepted Mediator; a Priest offering Himself in sacrifice to the Holy Trinity, having Mary as His first altar.

Sacrifice, the supreme act of the priesthood and of mediation, is for Jesus and Mary the greatest common thought, the great preoccupation. Every beat of the heart of Jesus finds its echo in the heart of Mary. When Jesus came into the world, He might say, "Father, sacrifice and oblation Thou wouldst not: but a body Thou hast fitted Me. Behold Me, ready for oblation" (Heb. x. 5-10).

Later He made known to His disciples the hunger which consumed Him for His Passion, but Mary had already entered into all His plans. She loved and nourished Jesus as the sacrifice to be. With Him she longed for Calvary.

Calvary is the supreme act of Christ as our Redeemer. It crowns the works He did that He might be our Sanctifier. Taking humankind into Himself, He and humankind form one moral entity. Having been made for our sake sin and condemnation, Christ fastened to the Cross through Himself sin and condemnation, that both might be annihilated (2 Cor. v. 21; Col. ii. 14). He took away what closed heaven to us. His blood freed us from the slavery of the flesh, from death and from hell. He made us His own (Pet. i. 18, 19; 1 Cor. vi. 20; vii. 23; Apoc. v. 9, 10).

At once Priest and Victim, possessing in His own Person infinite worth, He offered a sacrifice of infinite worth which made more than ample recompense for the offense. God smiles upon humankind thus regenerated by His Son and thus united with that Son. All riches are for His Son and for the brothers of His Son.

In this vast work Mary co-operates. It is hardly necessary to state that Jesus Christ is our one, sole necessary Redeemer. He alone is the appointed One Who repairs adequately sin-stained humankind. He alone can offer a reparation equal to the enormity of the offense. But Mary on the day of the Annunciation freely accepted participation with Christ even unto Calvary. On the day of the Purification, Mary as His Mother, offered Him in the Temple as the Priest-Victim and herself with Him. Mary cared for Him, trained Him for His work as Redeemer. Of one mind with Him, one with Him in the eagerness for His redeeming immolation, Mary lived with Jesus for over thirty years. She followed in His every footstep through that drama of blood. In her own soul she bore all the sufferings that Jesus bore in His Body and in His Soul. Beneath the Cross she stood steadfast and erect, as a sacrifice, offering her own Son to the divine justice that she might receive us as children.[6] Unto the end she continued her *fiat*, giving her Son to death that we might be made children unto life. All this has merited for Mary the blessed title of co-Redemptrix.

Jesus Christ alone can be the sole Priest and the sole Victim by Whom men are reconciled to God. But it is Mary who gave to the world this Priest-Victim; who protected Him, nourished Him, and who

offered Him at the appointed hour upon the Cross, according to the teaching of Pius X: "Hers was also the office of tending and nourishing that Victim, and at the appointed time presenting Him for the sacrifice."[7]

Christ Jesus, the one, sole Priest, with a priesthood by its very nature substantial and eternal, wills that, after Himself, Mary offers the Sacrifice which Mary herself has brought forth and nourished in order that it might be so offered.

Christ Jesus wills that, with His own redeeming Blood, her tears, her compassion, her martyrdom be joined, that so with Him she might work the redemption of the human race. "So did she suffer and, as it were, all but die with her suffering and dying Son. . . . In so far as it was in her power, she offered her Son, so that it may truly be said that she with Christ redeemed mankind."[8] Pius IX declares[9] that she is rightly entitled: the Virgin-Priest, Priest and Altar (St. Epiphanius), Sacrifice most pleasing to God (St. Andrew of Crete), Glory of the Priesthood (St. Ephrem) who, though she received not the sacrament of Orders, was filled with all the dignity and the grace that Orders confers (St. Antoninus).[10]

This intimate co-labor of Jesus and Mary in the work of the Redemption leads us naturally to think of another co-labor, acted in the cradle of our race, but for our race's fall.

The Fathers are one in viewing Jesus and Mary as joint restorers of that vast ruin caused by Adam and Eve. Such a comparison enables us to mark more clearly the difference between the respective offices of Jesus and of Mary. Cardinal Newman says: "From the part and office played by Eve in our fall, we may determine the part and office played by Mary in our rehabilitation."[11]

Christ is the new Adam, but Adam is actually the cause of our fall. He alone was the responsible representative of humanity. His sin was our loss: the fall of him alone caused us all to fall.

Now, Christ is the sole true author of our salvation. His obedience unto the death of the Cross repaired that disobedience in the Garden of Eden. Christ alone is the sole Chief of human destinies. He bears with Him all His members in that intimacy which He enjoys with God; He gives them His own rights to heaven.

At the side of the culpable head of all humanity stood Eve the temptress. Her disobedience did not cause the fall of her descendants, but she did contribute to the fall of him who in himself actually represented all. At the side of the new Adam we behold the new Eve. This new Eve added nothing essential to the redemptive work of our new Head, but she made her heart one with every intent, with every initiative of the Redeemer. Her virginity and her humility drew to earth the Word of God. From her word of consent at the Annunciation, to the last dying breath of her Son, she made ready for, she desired the Redemption of the Cross.

In that Garden of Eden, at the side of the first Adam, stood a mother who would bring forth children unto woe. At the side of Christ Jesus stands a mother who with Him will bring forth children unto redemption. From the moment when she became the mother of the Chief of the Mystical Body, Mary is the mother of men, the mother of the Mystical Body. When on Calvary the work of our reconciliation was consummated, the title of Mother was not conferred upon her: her motherhood was vouched for; solemnly recognized. The word of Christ Jesus: "Behold thy Mother" (John xix. 27) did not create, but promulgated, proclaimed Mary as the Mother of all mankind.

If it be exact to state that Eve was the aid of Adam in our fall, it is exact to say Mary is the aid of Christ in our salvation. Her office, though secondary, is great enough to merit our acknowledgment and to arouse in us sentiments towards Mary that share with whose which we have in our Redeemer, our Mediator, our Priest, Jesus Christ.

An inspiring passage from Blessed Albert the Great[12] enables us to express these truths in a rather technical but even more precise way. "The most Holy Virgin is the secondary cause, whereas Christ is the principal. It was God's will, says the great doctor, ever applying the fourfold division of causes, that Mary have this part in the work of re-creating our nature."

Mary is, after Jesus, with Him and because of Him, "the efficient

cause of our regeneration, because she gave birth to Him Who regenerates us," and by her virtues has merited not absolutely but fittingly this incomparable honor."[12a] From efficient causality is derived the causality of merit and satisfaction. Jesus is the meritorious cause of our redemption.

Our Saviour gave adequately, for all the divine gifts which are the fruits of the Passion. Christ Jesus strictly and in the most perfect way, merited our justification with all that term implies.

But that which Christ Himself merited of right, by strict and absolute justice, Mary has merited by congruity, by the merit of her fitness, which, in turn, was built upon the divine generosity and the divine favor. This is a conclusion accepted by all theologians; one which Pius X sanctioned by his supreme authority (Encyc. *Ad diem illum*). "Because of Mary's supereminent sanctity and her ineffable union with Christ; because she was associated by Christ in the salvation of mankind, she fittingly (*de congruo*) merits that which Christ merits of His own right and by justice (*de condigno*).[13] Christ Jesus fully satisfied divine justice. He alone could give a reparation equal to the offense. But Mary, also in her measure and by virtue of the adequate satisfaction of her Son, has satisfied for our faults. She offered a befitting satisfaction where Christ offered one in itself adequate and infinite.

Mary is the material cause of our regeneration, because, as Albert the Great says, "The Holy Spirit, after her explicit consent was given, took of her most pure flesh and blood, the flesh of which He made the Body immolated for the redemption of the world."

Mary is the "final" cause of the great work of the redemption. That work was done, first of all for the glory of God. It was also done, in a secondary way, for the glory of Mary.

Mary is also its formal and exemplary cause. If Christ Jesus is our infinitely perfect Ideal; if the end of our predestination is our likeness to Christ Jesus (Rom. viii. 29); if the Divine Sculptor and Architect, the Holy Spirit, seeks to mold us into other Christs, true likenesses of the Model Divine, the Blessed Albert writes: "The glory of Mary's divinely informed life makes clear to the whole world the road that leads not only out of the darkness, but unto the possession of heaven, our eternal light." The saints therefore term her "the Form of God, the Form of Christ," "the mold divine by which Christ was fashioned and the elect are fashioned unto the image of Christ."

II

CHRIST AND MARY AND THE DISTRIBUTION OF GRACES. THE SACRAMENTS AND INTERCESSION

We have considered, thus far, Christ Jesus our Chief in His office as the juridical representative of all humanity. From the moment when the Son of God took upon Himself human nature, God heaped upon the Man, Christ Jesus, a plenitude, an infinity, it might be said, of graces. And Christ employed these most perfectly, most intensively in the exercise of the highest and most heroic virtues. By His Passion and His death He satisfied fully for all our debts. He made just recompense to His Father, He triumphed over Satan and over sin. He won for captive humanity, at the price of His blood, an infinite treasury of grace and of life divine.

But Christ Jesus is also the Chief from Whom life comes. In the second part of this work we considered how He gives to the redeemed the riches of Calvary: how He binds them to His own unity by the bond of life itself.

Mary was associated with Christ Jesus in His labors and in His sufferings. She has her own place in the distribution of those graces that flow from Calvary. This is evident from what we have already said. Pius X declares: "Because of the association of suffering and of love between Mary and Jesus, Mary has rightly merited to be the co-Redemptrix of fallen humanity, the most powerful mediatrix in the whole world and, consequently, the dispenser of all the riches which Christ Jesus has won for us by His blood and by His death."[14]

The fruits of the Redemption come to us through two channels: the

sacraments and prayer. We may, then, consider by comparison the work of Christ Jesus with regard to these, and that of Mary.

I. CHRIST JESUS, MARY AND THE SACRAMENTS

The sacraments are true channels of sanctifying grace. Instituted to meet the manifold needs of the supernatural life, they bring to the soul divine life, or an increase thereof, together with special helps for the fulfillment on our part of that proper purpose for which each particular sacrament was instituted.

As God, Jesus Christ with the Father and the Holy Spirit is the Author of the grace bestowed by these sanctifying symbols. As Man, Jesus Christ is the principal Minister thereof.[15] His humanity is, in this, as in all else, the agent, the instrument of the Divinity. That is evident in the Redemption, the source of all and every grace. It is evident in the Eucharist, the central sacrament from which all the others, Baptism not excepted, draw the grace which they confer. But it would be superfluous to write again on these points.

In what way does Mary share in the work of Christ Jesus, as distributor of graces through the sacraments? We willingly take as an answer the words of Father Terrien:[16] "It is true that the Sacraments do not draw their efficacy from the blood of Mary: but the blood from which comes this sanctifying power has been taken from her blood, and she has shared in the mystery by which that power is given to the sacraments. It is also true that the sacraments are not administered in her name nor by ministers of hers, but the grace to receive them is not independent of her intercession. And the ministers, though they be not hers, represent the High Priest in Whose name they are administered. Mary alone freely gave Him to us. For those interior dispositions, without which the sacraments would not profit us personally, we are also beholden to her prayers."

With regard to the Holy Eucharist, especially, the unequaled sacrament, as we have so often pointed out, we may go much further. The Holy Eucharist is above all else a sacrifice. It is the unbloody reproduction of the sacrifice of Calvary. It brings into our very hands the Victim of Calvary, with His infinite power to adore, to expiate, to give thanks, to intercede. But it is Mary who gave this Victim unto us. In the reproduction upon our altars of the sacrifice of the Cross, Mary plays such a part as to merit the title of co-Redemptrix.

The Eucharist is, moreover, a sacrament giving us the Word Incarnate, both source and food of the life divine. But Mary, to use the language of Augustine,[17] prepared for us this heavenly nourishment which is the Word of God, the Bread of Angels, and which has been made by virtue of the Incarnation a nourishment fitted to help our weaknesses, strong enough to make us the sons of God. Mary could never be a stranger to the Eucharist. Therefore, such thoughts as the following, beautiful and fitting, may be expressed of her. Mary "is that golden channel conveying to us the Gift Divine, the Son of God, given to the world by His Father. Mary brings Him to priests. She takes Him from their hands to offer Him there on high in the closest intimacy of the Heavenly Holy of Holies. How closely, then, should the priest be united to Mary. With her he should receive the sacred Gift of the altar: with her he should return to God this Gift sublime. She stands between the altar and heaven, as she stood between heaven and the Cross. God, having once given Christ Jesus to the world through her, through her gives Him again and again without ceasing. God receives Him from her when earth offers Him anew. Mediatrix between the altar and the Cross—she is still mediatrix and dispenser between the altar and the faithful. The Heavenly Father wishes to receive His Son only through the hands of the Virgin Mary. And only through those same hands to give Him to souls redeemed. O Virgin, O Mother, thou art the minister invisible between God and the ministers visible to human eyes!"[18]

There is a final consideration which pertains to all the sacraments. The purpose of the sacraments is to bring to us the riches of the Passion. That is why to Jesus Christ, considered as Man, is attributed primary power over all the means of sanctification—the prerogative of the chief or principal minister.

Cardinal Billot states[19] that it is proper that he whose merits are distributed to others, have special authority over the means of distribution: that he have pre-eminence over all who carry out any ministerial office concerning those means.

But we have seen that the treasures of the graces of the Passion were merited by Mary in a secondary way, by merit of fitness, in union with her Son. It is proper, then, to attribute to Mary, as we should say, certain authorship rights with regard to the sacraments, certain prerogatives over the application of them as means of salvation.

In speaking thus, we but apply a general principle set forth in the words of St. Bernardine of Siena: "At the moment when Mary conceived in her womb the Word of God, she won, so to speak, a certain jurisdiction, a kind of authority over every going forth, in time, of the Holy Spirit. So that one receives not the graces of God save by her intercession."[20]

Always, as Father Terrien says in the quotation just given, and above all, it is by her intercession that Mary enters into the administration of the sacraments. Intercession, prayer, most powerful supplication —these are the true ways by which Mary co-labors in the distribution of grace. Upon this point we wish to dwell a bit further.

II. CHRIST JESUS, MARY AND INTERCESSION

The Council of Trent declares[21] that the saints, reigning in heaven with Christ, offer to God their prayers for men. It is good and useful to invoke them: to have recourse to their suffrages in order to secure the blessings of God, through His Son, Jesus Christ, Our Lord, our sole Saviour, our sole Redeemer. In appealing to the saints, the Council declares that there is no slighting of the honor due to the one sole Mediator between God and men, Jesus Christ.

Jesus Christ is in truth the one sole and necessary Mediator. Because of His two natures, the divine and the human, united in the Person of the Word, He is the perfect means of union between God and men.[22] He fulfilled with supreme excellence His work as Mediator throughout His entire life: He consummated it on Calvary: "God was in Christ reconciling the world unto Himself." In the glory of heaven Christ Jesus is still the one, indispensable Mediator, the necessary, the principal Intercessor: "always living to make intercession for us" (Heb. vii. 25); always heard because of His reverence (*Ib.* v. 7) as the Son of God. The merits of His Passion and His Blood shed for us, more eloquent than that of Abel (*Ib.* xii. 24), give Him the right to call upon, with full assurance, the very justice of His Father.

Comparing the mediation of Jesus with that of Mary, one sees an infinity of difference. With regard to all intercession two elements must be considered: the prayer itself, asking for the favor desired; the merits of the intercessor, which merits give to the prayer a power more or less great over the heart of God. What prayer can possibly rival the prayer of the God-Man; what merits can ever approach unto His? Mary is simply a creature. In her God and Man were never united. Therefore, Mary's mediation can never be of the same order: can never have the same power as that of Christ Jesus. Jesus Christ, Himself alone, is the supreme, universal, sufficient and necessary Mediator. The blood of Christ Jesus, not that of Mary, reconciles us to God. Christ Jesus needs no one else to make His mediation, and that of all others, acceptable. All, including Mary herself, have no power save through Him.

The mediation of Mary differs, therefore, essentially from the mediation of Christ Jesus. Upon the latter it depends, and without the latter it is ineffective. But there is a characteristic where the resemblance is most striking—and that is the universality of both. We know that Mary herself, like every other creature, and more than any other creature, profited by the mediation of her Son. And, apart from this, it may truly be said, with regard to all the rest of creation, that the mediation of Jesus and the mediation of Mary are equally extended: are equally universal.

That note of universality extends even to the nature of the favors to be obtained. One may ask everything of Christ Jesus and through Christ Jesus. The Church concludes all her prayers with the words "through Jesus Christ, Our Lord." In the same way the Church speaks to Mary: "Ask every good for us;[23] but deliver us always from every danger."[24] The variety of titles by which the piety of the people addresses our Mother evidences their faith in the power of Mary to obtain for them every grace, to keep them from every evil. This is true in particular concerning that grace of graces, the blessing of a good death. Listen to the explicit statement of Benedict XV: "Because of Mary's intimate union with the Passion of her Son, all the graces which we draw from the treasury of the Redemption are distributed by the hands of the Virgin of Sorrows. It is evident to all, then, that it is to her we must go for the grace of a good death. By this crowning gift of our Redemption, that Redemption is finally fulfilled in each one of us."[25]

That note of universality extends to all who benefit by these graces. The mediation of Mary is not limited, any more than is that of Christ Jesus, to certain groups of humankind. Christ Jesus is the Chief of the Mystical Body, of all that it includes, of all men whatsoever their title; whatsoever their condition; the just and the sinners; of all upon the earth, or in heaven or in purgatory. Mary herself is the mother of the Mystical Body. Her royal prerogative as mother extends even as far as the primary power of her Divine Son. Within the sphere of that influence of Christ Jesus and of Mary must be included even the angels. We may not attribute to the God-Man (nor consequently, in any measure, to Mary) the grace and glory of the angels. But we may assert the royal dignity of Jesus and of Mary over the angels: the precious favors of illumination and of accidental grace which the angels owe both to Christ Jesus and to Mary; the necessity under which the angels are of passing, by way of Mary, their Queen, unto Christ Jesus, and by way of Christ Jesus unto God the Father.

That note of universality covers time. It includes in its operation the ages both before and since Calvary, and the ages to come. At every moment of time, Christ Jesus and Mary in heaven intercede for their children. Even before the Redemption was fulfilled, no reconciliation was possible of man to God save through the anticipated merits of the

Cross. Such reconciliation was the recompense of faith in the Saviour to come and in His Mother, both foretold in the one promise made in the Garden of Eden. "All human life is born of Adam and Eve. All divine life upon this earth is born of Christ Jesus, the Redeemer, and of Mary, the new Eve. The mother's power of the true Mother of all the living, subordinated and united to that of Jesus Christ, has been exercised even from the earliest days of man. 'Since the first Adam,' says St. Ephrem,[26] 'even to the end of the world, all glory, all honor, all sanctity, has been carried, is carried, and will be carried to us, through thee, O Mary.' "[27]

That note of universality extends also to place. There is no people, no nation, no country that may not have, that does not have recourse to Christ Jesus and to Mary. Wheresoever there is devotion to the Son, there also is devotion to Mary. The one and the other are essentially catholic, universal.

If we turn our eyes from the faithful living now upon earth to that immortal Society which constitutes the Mystical Body, the Church, we shall see there also the universal and ever active power of Mary. We see her the Queen of the Apostles; Queen, by her word during her life after the Ascension; by her prayers at all times; by the apostolic labors which she has drawn forth from the Christian heart of all ages.[28] We see her in her work against heresies. Her office, declares the Church, is to crush them.[29] We see her securing and making firm in the hand of the Church the scepter of faith and of charity. We see her keeping in the people the Catholic Faith, strong, intact, fruitful. Through her, souls of any and every condition, enslaved to the folly of idols, come to a knowledge of the truth;[30] through her the family of humankind learns the blessing of unity, the great fruit of her Motherhood, fulfilling itself in the whole Christ; that is, Christ Jesus and His Church.[31]

We see Mary, with the Church, and on that higher level which is her own, exercising most effectively a power most efficacious and most salutary over the entire field of authority entrusted to the hierarchy, to the priesthood, to the teaching power and that of pastoral care. Her action is a ceaseless ministry of prayer and of intercession.[32]

"When we term Mary the Queen of the Apostles, we give her no vain title," writes Benedict XV. "What by her aid and her counsels as Mother she won for the Apostles, teachers of the Infant Church, she continues without ceasing to win for those who, in the Church, inherit their full ministry, so that with zealous heart they may extend her growth or repair her losses."[33]

There is still another common characteristic. Even as every grace has been merited for us by the Son and the Mother, Jesus and Mary, who have jointly made reparation for us, so every grace, of whatsoever kind, comes not to us save by the actual intervention of Jesus and Mary.

This like privilege comes to Mary because of her many prerogatives. Mary is the spiritual mother of men. Her interest lies in everything touching or contributing to the formation and development of the children of grace. Mary is the Mother of the Mystical Body, that is, of Christ, extended into every one of His members throughout the ages, by the operation of the Holy Spirit. Her natural influence knows and has known no interruptions, no surcease. Mary is the new Eve. She has contributed to the entire victory of Christ, the new Adam, over all the strong enemies of God and for the salvation of men. Fittingly may she co-operate in making certain and in applying in every soul and at every instant this victory of Christ.

Bossuet thus admirably expresses it: "God willed to give us Christ Jesus through the Blessed Virgin. God does not change His will nor repent of His gifts (Rom. xi. 29). It is true, it will always be true, that, having once received through her the universal origin of grace, we still receive through her intercession its diverse applications to every condition and need of those who live the Christian life. Her love as Mother gave so much to our salvation in the Mystery of the Incarnation, the universal origin of grace, that she contributes eternally to every other act that depends upon it."[34]

This is what the Fathers and the Doctors of the Church aimed to express metaphorically under the titles which they so frequently employ to picture the office of Christ Jesus and that of Mary. Christ Jesus is the Head of the Mystical Body; and within that Body, Mary is a channel between Christ as the Head and the members thereof. All favor comes from the Head through this channel. Christ Jesus is the universal source of grace; Mary is the channel, the universal conduit.

"Mary," declares Pius X, "is the conduit, or, if you will, that which serves as medium between the Head and its members, bringing to them the favors, the efficacious powers of the Head."[35]

These uphold the principle set down by St. Bernard—"All through Mary." To our mind they authorize and fully justify the teaching which may be expressed in three words: As the Mother of men, Mary *knows* all the graces of which we stand in need; as the best of mothers, Mary *wishes* us to receive, and asks for us, these graces; as the Mother of God and therefore all powerful, Mary *obtains* them for us.[36]

This entire teaching may be found expressed in various ways through the centuries. Fresh authority has been given to it since the Church instituted the feast of Mary, the Mediatrix of All Graces. Now the official prayer of the Mystical Body asks us to adore "Christ, the Redeemer, Who has willed that all favors come to us through Mary."[37]

III

THE MEDIATION OF MARY AND THE INTERCESSION OF THE SAINTS

We have considered by comparison with the work of Christ Jesus, the office of Mary as Mediator. We shall now contrast the office of Mary in this respect with that of the other saints. The first consideration showed us Mary, dependent and secondary, of course, constantly associated with Jesus in the work of winning and distributing graces.

This further consideration will show her with a rank incomparably higher than that of angels or of saints.

Christ Jesus is the Mediator between God and men. The saints are mediators between Christ and their fellows. The perfection of a mediator, the efficacy of his intercession are measured by the intimacy and the excellence of his relations with those between whom he exercises his mediation.

What saint could, in this, possibly rival the most Blessed Virgin? She is the Mother of Christ Jesus, the God-Man. She is the never-failing constant aid in His labors and His sufferings. She shares with Him His royal heavenly prerogatives. She always has close access to His heart, which refuses her nothing. To humanity she bound Jesus Christ. Of all humanity, she is the fairest flower, the purest glory. Always but a creature, she reaches the borders of divinity. She is the perfect model of those who would imitate Christ. More than that, she is their Mother and at the same time their Sister and their Queen.

Mary is this predestined mediatrix without equal. She has fulfilled as we have seen, and will ever fulfill with unique perfection, that office. Alone, and to the exclusion of all the other saints, she co-operated in the Redemption: in the winning of graces unto salvation. This unique co-operation assures her a unique co-labor also in the distribution of divine favors. Assuredly the other saints intercede for us; their prayers secure for us precious favors. But what distance marks the difference between their intercession and the mediation of Mary!

1. First of all, no other saint has the same title to be employed or to be heard. Mary, as the mother of all, has the right to speak in favor of all: to interest herself in knowing the welfare of all. A mother cannot be denied that right. The Mother of God, Mary, has, so to speak, credit unlimited with her Son. Associated in a sole and singular way in the work of the Redemption, having merited because of her fitness all that Christ merited by His own right, she surely fittingly merits also to see crowned with success the successive applications of the merits of the Redemption. Moreover, the degree of holiness, that is, love and union with God, fixes the efficacy of prayer. Mary received,

from the first moment of her existence, and exercised unceasingly with heroic full-heartedness, a plenitude of grace and sanctity greater than all that has ever been given or will be given to all God's elect. Her prayer, therefore, carries with it a power greater than all the united prayers of the choirs celestial.

2. Further still, all mediation on the part of a saint depends on the mediation of Mary, as that of Mary herself and of all the saints depends on the mediation of Christ. Mary is the Mother, and the Queen of the saints. That there are saints is due, after Christ, to Mary. As upon the earth the saints received no grace which was not in some measure due to Mary, so even in heaven, they owe to her in some measure all that they there enjoy.

Mary is the Mother of men. For their well-being the angels and the saints pray. Every favor that their prayers secure must pass through her maternal hands. Mary is not dependent on any other saint. Her twofold maternity fixes her closer than anyone else to God and every child of Adam.

This is so true that the Fathers exclaim, even as does St. Ephrem:[38] "We have need of no other intermediary before God." Or with St. Anselm: "I make my prayer to thee, Mary, as to a helper with thy Son, than which this world knows none more worthy, none more powerful. What all the angels and saints of paradise may win with thee, thou mayest win alone and without them. To thee I go. If thou meetest me with silence, no one will pray for me, no one will help me. But if thou speakest, all will pray for me, all will hasten to help me."

The doctrine herein expressed was strikingly seconded by Benedict XV under circumstances long to be remembered. It was April 6, 1919. The decrees authenticating the two miracles cited in the cause of the canonization of Joan of Arc were solemnly read. Objections were made against one of these miracles. The reason of the objection was that the miracle had taken place at Lourdes: and consequently uncertainty must exist as to whether it should be attributed to Joan of Arc or to the Blessed Virgin. The Sovereign Pontiff removed all doubt by the following declaration: "Since in all these wonders, we must acknowledge the mediation of Mary, through whom, in accordance with the divine will, every grace and every blessing come to us, one cannot deny in one of the miracles here enacted the wonderful and very special mediation of the most Holy Virgin. We think that Our Lord has thus willed, so that He may have the faithful know it is never necessary to exclude the thought of Mary, not even when a particular miracle seems due to the intercession or mediation of this or that saint. We believe that this is what the perfect and instantaneous healing of Teresa Belin at Lourdes should bring home to us. On the one hand, the Lord shows us that within the earthly sanctuary, set aside especially for His most Holy Mother, He may work miracles through the intercession of another saint. On the other hand, Our Lord would have us know that in this case also we must suppose the intercession of her whom the Holy Fathers have hailed with the title of the Mediatrix of All Mediators."[39]

3. No saint enjoys that universal mediation which is the prerogative of Mary. What we have already said on the universality of the mediation of Jesus and that of Mary makes further explanation unnecessary.

The mediation of the saints is not universal with regard to its object —no saint can obtain every grace—or with regard to the subjects such mediation benefits, or with regard to time and place. The reason is clear. No saint, unless we presuppose Mary and her office, has any title of right over the full treasury of the graces of the Redemption, no title that would give him jurisdiction over all and every child of Adam, over every country and every nation. No saint has any title that his influence should be exercised through the ages that have passed before his time, through the ages to come after him; Mary's mediation, on the contrary, holds unquestioned title to all these kinds of universality.

We are not surprised to hear the Fathers and Doctors of the Church apply to Mary expressions altogether inapplicable to the other saints.[40] Mary is intimately associated with her divine Son in the winning and the distribution of grace. Mary's mediation is like unto His—infinitely different without doubt, but faithfully in imitation of that of Christ Jesus. Remembering these things, how can we express astonishment when we hear from the lips of the Fathers and the Doctors words, concerning Mary, which are so strong as to be seemingly applicable to Christ alone? For such expressions are replete with truth, so long as one remembers that they are true of Mary in a secondary sense: for her they are dependent upon her Son. They are true of Christ Jesus because of Himself: of Mary because of her association with Him.[41]

IV

DOCTRINAL AND PRACTICAL CONCLUSIONS

We have reviewed the whole, far-reaching field of the relations between Christ Jesus and Mary and ourselves, through the Incarnation, the Redemption and the application of the merits of its mysteries which flow therefrom to us.

Our very rapid survey may be reduced to two propositions. The first concerns the work by which grace is secured for us—that is to say, the mysteries of the Incarnation and the Redemption. Christ, the Son of God became man that, by His life, passion and death, He might merit, in the strictest, most rigorous sense of the word, in Himself every heavenly good; so that it may be said that in justice He put God in His debt. Mary, the Mother of Christ, His associate, the new Eve, the co-Redemptrix, merited all these same goods by a merit of fitness, which fitness was due to the divine kindness and generosity.

The second proposition concerns the manner of the distribution of the graces of salvation. This follows naturally upon the former. Christ Jesus has the strict and full right to be, and in fact He is, the sovereign Giver of all graces. They are His own: they are His treasure. He is, therefore, the true Chief of humanity, the life-giving and sanctifying Head of the Mystical Body: the nourishment divine, pouring into all the branches divine grace. Mary has the right because of her fitness to be—and in fact she is—the dispenser of all the goods which in co-labor with her Divine Son she has won. She is truly the Mother of the Mystical Body, as she is the Mother of the Chief of that Body.

Where Jesus is, there also is Mary. But Mary's mediation is of a different order and on another plane.

To make clearer this doctrine by illustrations and comparisons dear to Catholic tradition, we might recall St. Bernard,[42] who terms Mary the conduit or channel through which come to us the graces of Christ, source of the life divine; or Bellarmine[43]—"Christ is the Chief of the Church; Mary, the channel therein of Christ's graces. All benefits, all graces, all heavenly favors come from Christ as from a Head. All descend into the Body of the Church through Mary, even as through the neck of the human body the head vivifies the members." Such is also the teaching of Leo XIII when he cites: "The law of mercy and of prayer formulated by St. Bernardine of Siena—every grace given to the world comes by three steps in perfect order: from the Father to Christ; from Christ to the Virgin; from the Virgin to us."[44]

The intercessory office of Mary apparently, then, has no common measure with that of the other saints. The latter do not share in the winning of grace, and they are associated only by sheer divine liberality, and then in a limited way, in their distribution.

We repeat here that all co-operation on the part of Mary draws its value from the work of Christ Jesus. Mary, co-Redemptrix with regard to all others of humankind, is herself the first of the redeemed by the Redeemer, her Son. She is the greatest triumph of the Redemption. But Christ, Who alone can be the one Redeemer, the one Mediator, the one Priest, has willed that Mary be, with Himself, Redemptrix, mediatrix, and victim. Christ Jesus has joined Mary with Himself in all His work. He has united her with Himself in the common work of reparation and of sanctification. Working in her own sphere, secondary, dependent and requiring the work of Christ, as a true cause, secondary, subordinate, derived from Christ, Mary gives of her own in this labor common unto both Christ Jesus and herself. Christ Jesus has willed that she give a true additional, though accidental value to the Redemption. This is the *melius esse* of the Redemption, of which Cardinal Billot[45] speaks. This is the marvelous design of the divine Wisdom and the divine Goodness which St. Bernard invites us to consider. "In every way God wishes to lift our fears, to arouse our confidence, to strengthen our hope, to drive away our apprehensions, to remove our timidity. Fearest thou to draw near to the Father? He has given thee Jesus for thy Mediator. But perhaps in Christ Jesus Himself thou dreadest the divine majesty, for, in making Himself man, He ceases not to be God. Desirest thou an advocate near to Christ? Seek Mary. Surely the Son will hear His Mother. And the Father will hear the Son. Behold the steadfast foundation of my hope."[46]

Yes; Mary shows the Redemption to us with a tenderness and a kindness adapted and most fundamentally suited to the cries and the needs of our nature. Divine grace, humanized in Christ, vents itself through Mary with a mother's tenderness.

Mary, our Mother. It is fitting that we end this chapter with these words that bring unspeakable tenderness to Christian hearts. A mother is one of two human agents co-operating with God, the one Creator of souls, to bring into life one more human being. And a mother, who, in the supernatural order, would perform the function of a mother would give no life except the life of grace.

But Mary is the true Mother of Him Who for us is the source of grace, and hence of supernatural life. Moreover, this life divine of which Jesus, the Son of Mary, is the source comes not to us, no matter what or how our contacts therewith, save by the intercession and actual mediation of Mary. How greatly, then, are we dependent on Mary? No answer can illustrate that dependence better than that of the dependence of the child upon its mother; not the child who has seen the light of day, or who is somewhat grown, but the little infant, yet unborn. If this teaching strikes one with surprise it is because he has not considered that our dependence on the most Blessed Virgin is correlative to our dependence on grace. Here upon this earth, at each moment, and whatever be the degree of sanctity which we have reached, we can do nothing without grace. Every grace comes to us from Jesus through Mary. To Mary in particular we shall be indebted for the crowning grace of a good death. We cannot, therefore, at any moment, and particularly not "at the hour of our death," no matter

how holy we may be, be without Mary's care.[47] Her motherly care is ceaselessly active, we are the very little infants of the most Holy Virgin, and our lips address her as "Mama" rather than Mother. This childlike title has nothing about it of the puerile or the affected. It shows in its own way, and perhaps in the fullest way, this incontestable truth: the fact of our littleness, of our utter dependence as infants; and that God prepared Mary that in her ceaseless solicitude as Mother she might answer our need.

Thus it is seen that, upon the theology of the Redemption and of grace, the whole teaching of Blessed Grignon de Montfort on true devotion to the Blessed Virgin is founded. The attitude of spiritual infancy, of the bondage of love towards Mary is not a pious excess of gratitude nor a tender feeling that cannot be satisfied. That attitude expresses simply our very real condition.

Moreover, it clarifies, makes easier, our relations with God our Father. Led, so to speak, by the hand of Mary, we are brought, with Jesus and in Jesus, our Brother, to the true home of the family of the Blessed Trinity. Developing within us the spirit of children of Mary, a spirit that looks to humility, to joyous, loving resignation, to childlike tenderness, to holy courage in prayer, to perfect confidence, we are led to have the same attitude towards our Father in heaven. Mary is the teacher, training us in that baptismal gift which permits us to say, Abba, Father. Through her is revealed in human flesh the maternal tenderness of God for His children, who we are in Jesus, His only Son.

Every evidence points to the fact that devotion to the most Blessed Virgin is not optional. It is obligatory upon every true Christian who wishes to meet the divine plan. God might easily have ordained otherwise. But in fact He has willed that we have Our Redeemer through Mary. He has willed and wills that the fruits of the Redemption come to us through her—an established treasury, a universal dispenser, a mediatrix standing beside the Mediator. Foolish it is indeed not to have an understanding of this great loving purpose. One realizes with what sadness Pius X spoke when he said of those who do not understand: "They are led astray by the tricks of the evil one or deceived by false teachings, believing that they can do without the help of Mary. Unfortunate are they who neglect Mary under the pretext of honoring Christ Jesus, as if one could find the Child apart from His Mother."[48]

We may well answer that earnest invitation of St. Bernard:[49] "Follow Mary; throw thyself at her blessed feet with suppliant devotion." We may repeat again the beautiful prayer of St. Germain of Constantinople: "O Mary, thou art the breath, the very life of Christians. To love thee is sure evidence of life. We know that life is ours, that tenderness and help await us, if at all times and in all places thy holy name is in our hearts and upon our lips."[50]

Chapter IV

THE CHRISTIAN COMMUNITY AND RUPTURE WITH THE CHURCH

THE CHURCH is, in truth, a unique society. Living the very life of God, which has its source in Jesus Christ and which is distributed by Mary, it bestows upon all its children a true priesthood which associates them in varying degrees with the priesthood and the sacrifice of the one only Priest. Therefore, all take part in worship; and that worship, while personal, is also the worship of the entire society. At the same time that worship gives homage and glory to God and sanctifies the worshipers themselves in enabling them to make their own, to reproduce in themselves, the mysteries and the virtues of their Head.

We wish, in this chapter, to make even more intimate our understanding of the Church, by bringing out in strong relief the fraternal charity which reigns therein, the unity amid the variety. Such deeper understanding will make firmer our love of the Church of Christ and take us the further away from anything that would break, or even relax, the bonds, so gentle and so salutary, that form the unifying love of Our Saviour.

Article I

THE CHURCH, THE SOCIETY OF MUTUAL FRATERNAL HELP

Viewed externally, the hierarchy, the Church, appears to us as a copy of the society within the Godhead Itself. The similitude appears everywhere. Christ Jesus said, "O Father, all My things are Thine; and Thine are Mine" (John xvii. 10). "All things which Thou hast given Me are from Thee. The words which Thou gavest Me, I have given to them" (*Ib.* xvii. 7, 8). This Church is a picture of the most Holy Trinity in community of goods and of attributes. What her members possess, they possess in common. If the common sharing in temporal goods characteristic of the first Christian communities no longer prevails, the common sharing of spiritual possessions endures always. The Communion of Saints, like the Church herself, has both for its model and its type the society of the Three Divine Persons. This is the resplendent dogma which enraptures souls converted to the Catholic Faith, and the mystery of which can be entered into only through the teaching of the Mystical Body.

We have seen also the marvelous treasury that Jesus Christ left to His Church in the sacraments, in the sacrifice of the Mass: and what an admirable social institution is the Divine Office. We shall now study briefly the services which, as members of the Mystical Body, the faithful can render, one to another, as individuals.

Those services may be catalogued under three headings: prayers, merits and works of satisfaction. The faithful may pray, one for another; merit one for another; offer satisfaction one for another.

The primary bond of fraternal charity is prayer. Some heretics, Pelagius for example, denied without qualification the utility of prayer. Others, like Wycliffe, denied the efficacy of prayers offered for this or that particular person. St. Thomas declares[1] that all the faithful, united

by charity, are members of the one body of the Church. But members are ever a help one to another. So is it with Christians. Our acts may have a double value. They may, for example, enable us to reach a new state; our meritorious acts assure us beatitude. They may serve to gain for us some gift, needed by reason of our being in a particular state; one act merits for one an accidental reward, or a remission of the punishment due for sin. This twofold efficacy of our acts may be the result either of merit or of prayer. Of merit we shall speak very shortly. We should, however, always remember this distinction: merit is founded upon justice; prayer upon mercy.

The Holy Doctor adds that the prayer of a faithful soul can serve another in need in the twofold way mentioned above. His prayer may be effective in having another raised to a state, for example to the state of grace; or it may win for another some particular, minor favor. Prayer, in truth, addresses itself to the bounty, the liberality of God and awaits His action with regard to all things, as all things are subject to the divine power. One sees at once what an immense field prayer opens to the charity of the Christian. That same charity places upon us the duty of using this powerful means.[2] Our unity in Christ also demands it.

"We do not say 'My Father,' but 'Our Father'; nor 'grant me,' but 'grant us.' For the Master of unity wills that our prayer be not private; that is to say, that one pray not for himself alone. He wills that the one alone pray for all because He, the Master, has borne us all in Himself alone."[3] So St. Paul recommends that we pray without ceasing. "I pray for you; do you pray for me." "Pray for one another; pray for all men." "Help by your prayers my apostolate." Such are the exhortations that incessantly arise from his pen. One finds in the Epistles of St. Paul a constant exchange of prayers between himself and his correspondents.[4]

The power to address oneself to the divine mercy in order to gain help for one's brothers in all their needs is, indeed, a great means of doing good to them. Yet, it is not alone by his prayers but by all his acts, by his entire life, that the just man, the friend of God, and united to Jesus Christ, can exercise charity. By reason of the close solidarity that binds him to his "co-members," as St. Thomas puts it, he may sacrifice merits won for himself and offer them to God for his brothers.

Again, the difference between the prayer and the merit which we are discussing here shows itself. Prayer, we have just said, rests upon mercy. Its influence has no limit except that set by the divine power and the divine wisdom. Consequently, it may effect for one for whom it is offered even a new state; for example, aid a sinner in re-winning the state of grace.

Such is not the case with merit which rests upon justice. No one, says St. Thomas,[5] can, by his own works, merit for another that the latter be raised to another state—for example, merit for a sinner sanctifying grace, which completely transforms the sinful soul; nor merit, to give another example, for another the blessedness of heaven. Prayer alone has such efficacy.

If there be no question of a state, but only of a grace accessory to or consequent upon a state already bestowed, the good works of a Christian can profit another, not only through prayer and petition, but also by merit. This communication of merit is effected in two ways. First, by virtue of the union which exists between the faithful one and his brothers in that root-principal of all meritorious works—charity. All who are mutually united by charity gain something from the works of one another. Even in heaven the elect rejoice because of the happiness of their fellow-elect. Here below when a member of Christ increases in sanctity, in the friendship of God, because of that very fact, because of that holy one, all the living members of that Mystical Body become dearer to God. For God loves us as a part of the Body of Christ, and all are loved the more when one of the all becomes more worthy of love.

Moreover, the prayers, the works of such a faithful one gain in efficacy and are the better empowered to draw the favors of God upon the whole Church. In particular, such a one adds to the propitiatory

value of the sacrifice of the Mass, which increases with the sanctity of the Universal Church.

Secondly, there may be communication of merits by virtue of the intention which one makes in doing this or that act to the end that it may profit another. By such an intention, the good works become, thanks to the gift of their author, the property of this or that brother in Christ and help the latter pay his debts to the justice of God, or win for him some other favor, short of a change of state.[6] By virtue of merits surrendered to him, a sinner could never become a just man. The just man could not acquire a higher degree of grace or of glory by the works of another. But such works could obtain for another graces which would help him to get out of his state of sin, or increase in him the life of grace, or pay the satisfactions which he owes to the justice of God.[7] On this last point, we would dwell a little longer.

The great evil, the only evil, against the Mystical Body is sin. Mortal sin kills in the soul the life of Christ. Venial sin chills charity and paralyzes spiritual activity. When sin is pardoned and effaced by the sacrament of Penance, it most frequently leaves behind it temporal punishments that must be paid either in this world or in the next. Hence arises the necessity of practices of mortification, of expiatory works; and, in particular, the necessity of fulfilling the sacramental penance imposed by the confessor. But the debts may be great. The debtor may lack here the time and the courage. In such a case he shall have to suffer his punishment in the flames of purgatory. He would be in sad plight there if salvation were with the Christian solely an individual matter; if the faithful were not, in the work of salvation, bound, cemented together in the one society by charity. Assuredly, one of the most touching aspects of the Communion of Saints is that it is permitted the members of the Mystical Body to pay the debts of one another. For it is by that title, "members of the Mystical Body," that they are able to satisfy the indebtedness of one another.

"The act of one becomes the merit of another through the medium of charity, by which we are all one in Christ."[8] Without the charity which reigns among the faithful of Christ, one cannot pay the debts of another. But, on the contrary, thanks to that charity, the good works of one profit others, just as the right action of the different members of the body makes for the good of the whole organism.

× Consolation; of all consolations, the most consoling!

In the present case, it is question of a debt to be paid. It is not necessary that the debtor himself pay it. A friend may do it for him. "That which we do through our friends," says St. Thomas, "is considered as having been done by ourselves. For the friendship and, above all, the love of charity between two individuals make them one in affection. So is it possible to pay one's indebtedness to God through a friend as well as through oneself. That which a friend suffers for us is as a personal suffering of our own. So, in compassionating our friend, we ourselves suffer, and suffer the more keenly if in the circumstances we are the cause of his suffering. On the other hand, the love of him who sacrifices himself for his friend is, in the eyes of God, a payment more acceptable than if that generous soul suffered for his own faults. For his act is proof of an uncoerced, living, spontaneous charity."

Therefore, the Christian can satisfy the indebtedness of another provided that both be bound by the bond of Christian charity. So may be fulfilled the appeal of the Apostle: "Bear ye one another's burdens; and so you shall fulfill the law of Christ" (Gal. vi. 2).[9]

But this is not the only way by which one can satisfy for another. We have already seen that the benefits or merits of one of the faithful[10] can be communicated to another under one of two titles: either that of charity, through which all the faithful are enriched by every good done in the community of the Church; or that of intention, by which the author of a good work explicitly does the good work for another. According to the intention he makes, his good work can be applied to one particular person or to a limited group, or to the Church in general. In the case of applying it to a particular person or to a limited group, there is no question of indulgences. Either is simply a matter of giving or attributing his good works and his merits to an individual or to a group. In the third case, however, that of the Church in general, the merits go into the general treasury of the Church, who

distributes their riches by way of indulgences. For the Church has her treasure; the great wealth has been brought to her by Christ. Of Himself alone, He has given to His Spouse inexhaustible capital which He distributes in measure to His children, commanding them to fructify the talents received. But the blessings which the initiative, the generous courage of the individual know how to win for the abiding help of the entire society of which he is a member profit not himself alone; he may leave them to the entire community. One sees, then, how the spiritual treasury of the Mystical Body is through the ages bound to increase. An indulgence is precisely the application by the Church of these merits to the payment of temporal punishment due for sin after the sin has been pardoned.

St. Thomas thus expresses himself on this subject:[11] Indulgences serve to remit the punishment which remains after contrition, confession and absolution, whether that punishment has been imposed as a sacramental penance, or not. Indulgences have worth, not only before the tribunal of the Church, but also before the tribunal of God, Who said to Peter: "Whatsoever you shall loose upon earth, shall be loosed also in heaven" (Matt. xviii. 18).

Whence do indulgences derive their efficacy? From the unity of the Mystical Body. Within that unity many individuals have exceeded in their works of penance the measure of their personal indebtedness. They have endured patiently a multitude of tribulations and injustices which would have paid a vast temporal punishment had they incurred it. The abundance of such merits surpasses all the debts of all the faithful actually in this life. That superabundance is due, above all else, to the merits of Christ. Without doubt, their efficacy has already shown itself in the sacraments; nevertheless it has not thus exhausted itself, infinite as it is. Now, as we have seen above, one faithful member can satisfy for another. The saints, who have exceeded in works of satisfaction, have not done these works for this individual rather than for that one (otherwise the one for whom they had been done would obtain the remission of the debt without an indulgence). They have done them with a view to the welfare of the entire Church. In that sense, the Apostle declares: "I fill up those things that are wanting of the sufferings of Christ in my flesh, for His Body which is the Church" (Col. i. 24).

Consequently, these merits become the property of the Church, who by indulgences can have them profit her children. This is no presumption on the divine mercy, nor any lessening of the claims of divine justice. An indulgence does not cancel the penalty. It simply enables a Christian to profit by the superabundant merits of his brother. The debt is not purely and simply abolished. It is paid by one other than the debtor.[12] That this can be done rests upon the intercommunication of merits between the members of the Mystical Body.

Since they are drawn from the general treasury of the Church, the dispenser of indulgences is the Pope alone. The power of the Bishops in this respect is set by the Sovereign Pontiff.[13] The ecclesiastical authorities that grant indulgences are free to impose certain definite conditions that must be met, certain good works that must be fulfilled. But by the very nature of an indulgence it is not necessary that such works be proportioned to the weight of the remission granted. The cause of such remission of punishment is not the acts of the faithful, receiving the indulgence, nor his devotion, but the superabundance of the merits of the Church, which in every age exceeds the debts of the faithful.[14]

But in every case there is one common indispensable condition for gaining an indulgence; he who would gain it must be in the state of grace.[15] He who is in mortal sin is a dead member of the Mystical Body. A dead member cannot receive anything of the life-movement of the other members. Exchange of life-forces exists only between living parts. What does the sap of the root and the rich foliage of the branches profit a dead branch? In order to regain that life-movement, which is carried by the communication of merits between the living members of the Mystical Body, it is necessary that life be first restored to the sinner by the sacrament of Penance.

One realizes more fully how important it is for the Christian to keep himself in a state of grace and, if he fall from it, to return thereto

as soon as possible. Whatever else remains to a lifeless member, he has no direct part in the prayers and meritorious works done in the Church, for such a part presupposes charity. He has part only indirectly, and in a very limited way at that, in the sacrifice of the Mass and in public prayers such as the Divine Office. The prayers and the petitions, the good works that will be offered and fulfilled especially for him, can aid him only by way of propitiation—arresting thus the course of divine justice; or by way of prayer bringing to him the mercy of God. If he himself does not repent, they profit him nothing. As for indulgences, he can gain none, for that postulates the state of grace.

The active charity of the members of the Mystical Body begets an atmosphere in which the society thereof lives and breathes. Everyone shares therein on condition that he possess supernatural life; that is, grace and charity. To be surrounded by an atmosphere healthy, life-giving, is not enough. One must have life in order to feel its salutary effects. The sinner, the one who is a member by faith alone, is surrounded by this atmosphere of charity; but since he is dead, it profits him little or nothing. On the other hand, the society he has betrayed by his sin profits nothing from him. His prayers for his neighbors have little efficacy before the throne of God's mercy; his good works can ask nothing of God's justice; of meritorious works he can do not one until he has been restored to the state of grace. A pitiable branch is he, indeed, of the Father's vine; dead to the wealth of nourishment sent through that vine to enter into him, to give him life; a pitiable branch, indeed, impotent alike to give or to receive!

The extension of the power of the Church Militant is not limited to this earth. Wheresoever a soul, united to Christ, may be, thereto may other souls, so united, reach. We have seen that the faithful here below can be of mutual help. The same bonds of mutual help bind them to their brothers in purgatory. As we have stated already, the souls in purgatory profit by the sacrifice of the Mass, by public prayer, or the Divine Office. But these are not the only ways of alleviating the sufferings of the souls in purgatory. Indeed, St. Thomas, when he treats of prayers for the dead, includes in that term "prayers," not only the prayers explicitly offered for the dead, but, in a general way, all the good works of the living[16]—the Holy Mass, almsgiving, prayer, every good act done out of love for the dead[17] and, finally, indulgences,[18] if the proper authority has declared they are applicable to the dead. The very same means which are applicable to the Christians for mutually helping one another are open to them also that they may help the dead.

The explanation of this mysterious power is found in that bond of charity which unites the faithful in the Mystical Body of Christ. This charity includes not alone the living, but also the dead. Death does not sever that bond. Charity, which is the life of the soul, as the soul is the life of the body, never ends. "Charity never falleth away" (1 Cor. xiii. 8). The dead live also in the hearts of the living. The latter are therefore able to offer their intentions, their prayers, for their dead. Unimpeded, the prayers of the living reach the dead and aid in the lessening of their suffering. The efficacy of such prayers could never go so far as to change radically the state of one dead; that is, the ultimate destiny of the deceased. Our prayers and our merits could never bring a soul condemned to hell to the state of heavenly blessedness. But they can lighten the suffering of a soul in purgatory and lessen its pain.[19]

From this it is also evident that prayers for the damned would be utterly useless. As a matter of fact, nothing unites them to their brothers upon earth. Every channel of communication has been cut off. As the word of Abraham to the wicked rich man declares, there is an impassable chasm between them (Luke xvi. 26). The damned are forever cut off from the Mystical Body. They are without charity, the only title under which they could benefit by the merits of the living.

The same must be said of infants who die unbaptized, who have never belonged to the Mystical Body, never possessed charity.[20]

Only the souls in purgatory, therefore, benefit by our prayers. Of all the ways of helping them, St. Thomas gives special efficacy to the Mass, not only because of the infinite worth of the Victim, but also because of the office of the Holy Eucharist in the Mystical Body.

Through charity, St. Thomas states, the living and the dead communicate with one another. Nothing has a closer relationship to charity than the Holy Eucharist, the sacrament of the unity of the Church. "This sacrament of the unity of the Church holds Christ, by Whom the entire Church is united and bound together. The Holy Eucharist is, in a way, therefore, the source or bond of charity." And by that very title, as the bond of charity, it is singularly efficacious in comforting the souls in purgatory.[21] The objection that the Holy Eucharist does not profit the souls in purgatory because they do not receive it, or that, since the other sacraments do not profit them, the Holy Eucharist does not, is without force. This special privilege, says St. Thomas, was forecast in the very institution of the Holy Eucharist. To have grasped the meaning of its symbolism, different from that of all the other sacraments, which means, in turn, that the Holy Eucharist differs in efficacy from all the others, is to understand also how this special privilege was so forecast.

"The Eucharist is the sign of the unity of the Church. For that reason the efficacy of the Holy Eucharist of itself and in itself, *ex ipso opere operato*, extends, by way of sacrifice, to one other than the one who actually receives it."[22] Such is the power of this charity, even in the midst of purgatory, that if one good work offered for a particular soul therein secures for that soul alone a lessening of its punishment, that good work would profit all the souls there, in that all united by charity would rejoice and be the more consoled because of the blessing received by another.[23]

Such are the manifold relations uniting us to the souls in purgatory and enabling us to help them. Is there reciprocal aid from them to us? St. Thomas answers in the negative. He states that, since they do not possess the vision of the Divine Word, they are not able to know what we think or what we ask.[24] Their condition calls for our prayers; it does not permit them to pray for us.[25]

Nevertheless, we rather incline to the opinion, and an opinion in great favor with the Christian people, which declares that the souls in purgatory can pray for us. If, with St. Thomas, we do not believe that they are able to know our prayers, nevertheless, we do not think that they are entirely unable to intercede in our favor. After all, it is not necessary that they know our requests in detail or their particular object. It is sufficient that they be able to pray in a general way for the needs of those whom they knew here on earth, and most especially for those who are in turn concerned about them. Possessing charity, friends of God, why can they not pray, if not for themselves, at least for others?

To see, in all its strands, that great net of communication surrounding the different groups of members of the Mystical Body, it remains for us to speak some words about the saints in heaven. We have already considered one aspect, as we did also with regard to the souls in purgatory, of the relations of the saints with us, in the sacrifice of the Mass and in the Divine Office. Not only thus, but at every moment of time and in a thousand ways, heaven is in touch with earth. We may not pray for the saints since the saints, "sheltered from every need and enraptured with the torrents of divine glory,"[26] have no need of our prayers. Yet with them we may render thanks to God for the graces He bestowed on them. We may multiply the objects of their joy by the devotion we show them, by carrying on in their place, or by the imitation of their virtues.

This world gains most from its communications with the blessed. No longer pilgrims, they cannot merit. But prayer is still theirs.[27]

Entering into eternity, the saints have not been deprived of power. Just the contrary is true. United most intimately with God, fixed in His grace and His friendship, their power before God has increased. They are not strangers to the lot of their militant brothers on earth. In looking upon the Divine Word, they know all that concerns them; yea, the yearnings, the supplications of those imploring their protection.[28] The foundation of their power of intercession is ever that charity which binds together the members of the Mystical Body. Since charity is the root of every prayer offered for another, the more perfect the charity of the saint, the more fervent are his prayers; the closer his union with God, the more efficacious his intercession.[29] The fruits

of our relations with the saints are best summarized in the words of the *Suscipe* of the Mass, recited immediately after the *Lavabo*: "Receive, O Holy Trinity, this oblation which we offer unto Thee, . . . in honor of all Thy saints, that it may be to their honor and our salvation; and may they vouchsafe to intercede for us in heaven whose memory we celebrate on earth."

By reason of that charity which unites them to all the members of the Mystical Body, the mediation of the saints carries its blessed fruits into the flames of purgatory. Indeed, the bond between the saints and the souls in purgatory is, it may be said, closer than between the saints and us. With regard to the former, the saints know the bond will never be broken, and that it but awaits its consummation in heaven.

It is evident, therefore, that the charity of Christ which unites the faithful one with another is not inactive. The Holy Spirit, Who is the substantial Love of the Father and the Son, brings forth from every soul wherein He dwells and labors works of love. Charity is always doing good to others. Charity enriches him who gives as well as him who receives. Throughout the Mystical Body, therefore, there is the most wonderful, the ceaseless interchange of kindly offices.

We of the Church on earth glorify heaven and confess our gratitude for the blessed. We of earth help to lessen the punishments of purgatory and in return receive, through intercession, abundant graces enabling us to fulfill our mission here below in union with Christ

Article II

THE CHURCH—DIVERSITY AND UNITY

The keenest joy which the human spirit knows is to contemplate strict unity amid a richness of variety. Such marvels abound in the works of God—from the multitude of worlds fixed in space to the thousands of causes that go to make up one flower.

God's work of works, in this respect, is the human body—a most marvelous complexity, a veritable work of fibers, of nerves, of arteries. Yet, where can one find a stricter unity, a more harmonious co-ordination of living forces, all working for the well-being of the individual?

Therefore, St. Paul, wishing to illustrate the mysteries of unity and variety within the Church, could find no better comparison than that of the human body. He uses it notably in his Epistle to the Romans; in that to Ephesians; and, above all, in his First Epistle to the Corinthians. There he points out the variety of the organs of the human body, the functions, dependent one upon the other, which they fulfill, the oneness of its life. Then, looking upon the Church, he finds there in a like diversity of members and of functions, a similar, mutual dependence, and an identity of life.

St. Thomas comments at length upon every one of these passages and in some cases more than once. In his *Summa Theologica* he devotes almost twenty questions to a most profound study of the diverse organisms within the Mystical Body.[30]

As to the variety in the Church, we surely have already recounted that—variety in the hierarchy, variety in the sacraments, variety in the means of communication between the members of the Body of Christ.

It is not our intent here to follow step by step the analysis made by the Angelic Doctor. We but mark here that every part of it points to the summit which is the Mystical Body. We shall see how these unfolding diversities are founded in unity, much as a tourist, looking from the summit where all lines converge, sees the slopes of the hill.

With the Apostle, St. Thomas first of all notes "the diversities of graces" (1 Cor. xii. 4). Beyond sanctifying grace, which is the common bond for all the members of Christ, there are manifold graces given to individuals. These, as we have seen, are called *gratis datae*—graces freely given. Their effect is, not to justify the individual receiving them, but to make him the readier to help in a more or less direct way and immediately towards the sanctification of another, towards the edification of the body of the Church. The Holy Doctor divides such graces into three classes: the first perfects us in the order of knowledge; the second promotes the preaching of the Gospel; the third bestows the power of working miracles, as Our Lord announced. All are the work of the one Holy Spirit operating within the Mystical Body.

There are diversities of graces; there are diversities also of callings in life, "diversities of operation" (1 Cor. xii. 6). The calling of Martha engaged in the needs of the household is one thing; the calling of Mary seated quietly at the feet of the Master and listening to His words is another. All the members of the Church follow not the same way of life. Some choose the active life; others consecrate themselves to the contemplative; still others follow an orderly combination of both. Within all these diverse groups, there are diverse grades. That gradation reaches from active work in the world amid the anxiety of external affairs and the necessities of existence, to the apostolic labors of the one who spends himself in good works and to the missionary; from the levels of ordinary prayer to the heavenly heights of perfect contemplation; from the simple union of the active and the contemplative life to the union of both of these ways, raised to their maximum intensity; that is to say, even to a living reproduction of the life of Christ, the combining of most ardent apostolic zeal with the beatific vision.

And, finally, there are diversities of offices and of states, for Christ has given to His Church "some apostles and some prophets and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the edifying of the Body of Christ" (Eph. iv. 11, 12). Furthermore, declares St. Paul, "there are diversities of ministries" (1 Cor. xii. 5). And St. Peter: "as every man hath received grace, ministering the same, one to another, as good stewards of the manifold grace of God" (1 Pet. iv. 10). Of these ministries some must be carried out by a member of the hierarchy, a bishop, a priest, or one in lesser orders; others are not subject to this requirement.

In all this variety of differing conditions of life, place must be made for the Religious Orders, the foundations of which were already laid by Christ in His declaration of the Evangelical Counsels. The Church gives them an official and judicial status which places them above the ordinary state of the faithful who may marry and who live in the world.

Whether they belong to the priestly hierarchy or not, their members are the acknowledged representatives of the Evangelical Counsels and the diverse multiplicity of Religious Orders is an ornament,[31] says St. Thomas, of that queen who is the Church. Moreover, the Holy Doctor adds, the religious state consecrates itself to the perfection of charity. Manifold are the works of charity both with regard to God and with regard to one's neighbor. While all hold to the same principal end, and all employ the same general means, Religious Orders may therefore multiply because of the immediate and secondary end which they set as their own, and the particular means which each one for itself determines.[32]

Such a multiplicity of graces, conditions of life, offices, should not bewilder us. It should lead us to look upon the one only source of all, upon Christ the Head communicating Himself to all His members. The superabundant riches of the Head are the cause of these innumerable unfoldings of His influence. Without that varied extension the Church would not be perfect: the ocean of His graces could not give of its flow and its expansion save in a very limited way. In the natural order, says St. Thomas,[33] perfection of which God through simplicity and unity is the synthesis cannot be made manifest in the whole world of creatures save in a scattered, fragmentary way. Likewise in the supernatural order, Christ, because He is our Head, holds the fullness of grace. He distributes it in differing measures to His members that the body of Church may be perfect. Moreover, it is necessary that different offices, different services be fulfilled in the Christian society. Right order and the ready fulfillment of public functions demand division of labor. In the human body the members are many; every one has his office. So also is it with the Body of Christ which we form (Rom. xii. 4).

These millions of human beings associated in the life of Christ in various proportions and in states so diverse, nevertheless possess a unity that is as close as unity can be, a unity organic and vital. St. Paul, in the passages cited above, while affirming the boundless complexity of the ecclesiastical organism, never fails to return to the unity. Following him, the Fathers, particularly those who see the Church as pictured by St. Paul, that is to say, the Mystical Body of Christ, with lofty eloquence praise and exalt the unity which prevails and which ought to prevail among the faithful. We cite a few passages:

"One only God, one only Christ, one only Church of Christ, one only faith, one only people sustained in steadfast unity of body by the bond of harmony. Unity is not affected by division; the body cannot be separated into pieces. He who leaves the bosom of the Church cannot, in his isolation, live or even breathe. He loses all hope of salvation."[34] "St. Paul," says St. Chrysostom, "exacts of us not a particular charity. Our charity must bind us together with one another so that we cannot be separated. It should unite us so closely that, within the body, member is joined to member."[35]

"Hear the word of Christ. A new commandment I give unto you: Love one another. Hear Christ commanding us to love, to love all our members. Thus do we make one body of which the Head is one—the Saviour's, the Saviour Himself." So speaks St. Augustine.[36] Then, ironically, he continues, the least disorder in your personal appearance, your hair uncombed, sends you into a rage, yet you take no care that harmony and unity reign among the members of Christ.

Christ, declares St. Cyril of Alexandria, would have the faithful by their unity reproduce the substantial unity which exists between the Father and the Son. The substantial unity of the Father and the Son is put before us as the type, the image, the model of the indissoluble friendship and perfect accord of the faithful. Christ would have that union so intimate that by the power of the holy and consubstantial unity of the Trinity we should be made one sole and only Body of the

Church.[37] This unity, according to St. Cyril, arises from and is nourished by the Body and Blood of Christ received under the appearances of bread and wine in the Holy Eucharist.

St. Thomas, ever the faithful interpreter of tradition, says:[38] Without unity disorder reigns, decay begins in the body. In the Church, despite the infinite variety of graces, of conditions of life, unity ever reigns. That unity is the fruit of the unity of faith, the unity of charity, the subordination and co-ordination of ministerial offices; the fruit of the unity of the life-giving Spirit, of the Holy Eucharist, of the entire hierarchy which carries the government of the whole Church, finding its head in the Sovereign Pontiff, and the whole finding its supreme unity in Christ the Head. Affirming such unity, one understands the different bonds by which it is realized, all springing from and directed towards the Word made Flesh, Christ the Head.

These bonds cannot be separated one from the other. One cannot flatter himself that he has the true faith, the true charity, the Holy Spirit, when he professes not fidelity to the hierarchy. For we repeat it once again, the hierarchy is not simply a framework, a thing external, without roots, simply giving to the society of the members of Christ a visible cohesion, a tangible consistency and power. It is far more than that. The hierarchy is the entire Church in the might of its action. There is nothing the Church possesses—grace, authority or power—that has not its roots in the hierarchy. Faith, charity, the Holy Eucharist, the Holy Spirit, all are received through the ministry of the hierarchy, or at least, must come through its authority. The hierarchy may be likened to an indivisible sheaf of authorities. They bind the Church to Christ and enable it to live its life.

Absolute and perfect unity will be consummated in heaven, where, in glory, we shall be, as St. Cyril of Alexandria expresses it, "associates of the Father through the Son."[39] Behold how the Church leads back to the divine realities of the Trinity. St. Cyprian would see in her the image and the reproduction of the Trinity itself.

Such unity must, of course, extend its influence far beyond what is strictly matter of common faith and discipline. That unity tends to cover the whole of life, to inspire every activity and manifestation thereof of the faithful. No doctrine makes more intelligible the necessity, or assures the development of what is known as the Catholic sense, which in the Catholic soul is the unfolding, the exquisite, delicate flower of a living faith in the divine character of the Church, a profound, supernatural mind, a conviction that the Holy Spirit constantly directs the Spouse of Christ[40]—no doctrine makes this more intelligible than that of the Mystical Body.

Thanks to that inner sense, a sense which can be refined to a most sensitive delicacy, the thoughts, outlooks, feelings, tastes, dislikes, tendencies—in fact, all that goes to make up that manifold complexity known as mentality—takes on a very special and direct Catholic character. Possessing this sense, the soul realizes that its sentiments are ever the sentiments of the Church. It loves that which the Church loves, her practices, her devotions. It respects what the Church respects and honors. It approves that which the Church approves and practices. It has the appreciation, the understanding, of the tradition of the Church. It feels itself one with centuries past. It loves the Church of all the ages. It is mindful of her sufferings, of her joys, her enthusiasms, her labors. It has a family-consciousness concerning the Church. It remembers that the family is the family of Christ, and it is proud of all the family's traditions. It is always prompt to defend the honor and the history of the house of Christ, to defend them without an unworthy yielding to the prejudices of a world that cannot understand the past, a world which, for example, will declare that it is strangled by the coercive power of the Church, a power which the Church has exercised and which she has never ceased to proclaim as belonging to her because of her divine constitution. It has the spirit of a child, filial, docile; willing, at need, to sacrifice its own judgment and its personal views. It has a wonderful readiness to conform its attitude, its public life, its intimate sentiments, to the directions, the counsels, the desires of the heads of the Church. Nay, instinctively, it divines them. But this is nothing to cause wonder. Knowing himself to be a member of the Church, the Christian is animated, above all else, by the spirit of the Body in which he lives; that is to say, by the very spirit of Christ.

The natural, physical body, when it seeks something for its welfare, or avoids something that would be to its injury, evidences wonderful co-ordination and harmony in attitude and movement. Coming upon a venomous serpent, the whole body expresses horror and disgust.

Nor need anyone fear that this unity in the body of Christ results in a monotonous uniformity. Among the members, everyone fulfilling his own office, there will exist a harmony of sentiment, an agreement in action, a co-ordination of effort, all under the inner impulse of the Holy Spirit manifesting itself externally under the direction of the hierarchy.

Article III

OUTSIDE THE CHURCH

The picture of harmonious unity which we have just looked upon suggests by contrasts the picture of division and of discord. After having described how one enters the society of the Mystical Body, how one lives therein, we shall tell briefly how one goes forth from it. We would speak especially of schismatics, heretics and the excommunicate.

I. SCHISM

St. Thomas in defining schism declares that it is a special sin opposed to charity, a sin by which one refuses to submit himself to Christ and to Christ's Vicar, and to hold communion with the obedient members of the Church.[41] He proceeds to develop this definition. Schism bespeaks separation of souls, a division, a break. Thus, directly and of itself, schism is opposed to unity and consequently opposed to charity, which is the bond of unity and joins together in spiritual affection, not only this person and that, but all the faithful in the unity of the Spirit.

Properly speaking, they are schismatics who knowingly, voluntarily abandon the unity of the Church, which is the head and source of all unity.

To claim that one may remain in unity with a local church, is vain. The particular unity of a number of individuals is subject to the unity of the Church Universal, just as the members, one with another, of the human body contribute to the unity of the entire organism.

Within the Church two things must be borne in mind: the mutual union or "communion" of the members, and the subordination of all the members to one sole Head, Christ Himself, Whose place here below is held by the Supreme Pontiff. One may be a schismatic either by refusing to subject himself to the Pope, or by refusing to hold communion with the obedient members of the Church. Such a one imitates the "illumined" dreamer of Colossians, "not holding the Head from which the whole body, by joints and bands, being supplied with nourishment and compacted, groweth unto the increase of God" (ii. 19).

Schism, therefore, is the sin against the society of the Mystical Body. Heresy, unbelief, directly attack God, the first primary truth and the object of Faith. Schism attacks the unity of the Church. It is, therefore, less grave than heresy. But it is the gravest of sins against one's neighbor because it injures the entire Church in that which is dear to her.[42]

The schismatic, if he be publicly denounced as such, and if he be a member of the hierarchy, loses his power of jurisdiction, although the powers will ever be his that came to him from that ineffaceable character which he received at his ordination and his consecration.

"He," says St. Cyprian, "who preserves not the unity of the spirit, nor the bond of peace, and separates himself from the Church and the college of the priesthood, loses both the power and the honors of a bishop."[43]

St. Thomas visits two punishments upon the schismatic. Since he cut himself off from communion with the members of the Church, his just chastisement is excommunication. The schismatic refuses obedience to the head of the Church. He deserves, then, what the Church metes out to him by her coercive power of spiritual and also temporal punishment.[44]

It is a great crime to break the unity of the Church. "To rend the Church is no less a sin than to fall into heresy. You would draw back in fright if I said to you, 'Slap me in the face'; yet, behold, you tear Our Saviour to pieces and you are not filled with horror. You tear apart the members of Our Saviour and yet you are not frightened"

II. HERESY

Schism leads to heresy.[46] Heresy is one of the many forms of infidelity.[47] St. Thomas defines it as "the infidelity of those who have professed the faith of Christ and then corrupted its dogmas."[48] To speak according to the etymological meaning of the word, he who is guilty of heresy makes a choice.[49] The heretic, while pretending to proclaim Christ and to attach himself to Christ, does not accept the whole doctrine of Christ, the whole teaching of Christ on the means of salvation. Of the entire body of doctrine he makes a separation, a selection according to the suggestions, the caprices, the decisions of his own mind. "He selects what his own mind approves."[50]

It is evident, then, how heresy is a sin against the Mystical Body and how through heresy one cuts himself off from that body. Heresy breaks the unity of the faith, one of the bonds binding together the members of Christ. Heresy, opposes in its articles of faith and their logical consequences that doctrinal deposit which forms the richness and the hope of the Church. Every doctrinal error is not immediately a heresy. Heresy is consummated when he who professed the erroneous doctrine defiantly continues to hold it after it has been condemned as error by the authority of the Universal Church which rests in the Pope and the Councils.[51]

Such a sin, declares St. Thomas, is very grave: graver than that of the Jews and the pagans. It merits the same penalties as schism. In warning heretics, in pleading with them to be converted, the Church gives proof of her mercy and her patience. But if they are unyielding,

the Church, who must guard the well-being of the faithful members of the Mystical Body, must debar those who disturb the peace that should reign among her children. "It is necessary," says St. Jerome, "to cut off corrupted flesh; to keep from the fold infected sheep. Arius at Alexandria was but a spark. Yet, because he was not at once suppressed, the entire world was set on fire."[52]

Schism and heresy are the two greatest sins against the Mystical Body. The former attacks that charity which constitutes the union one with another of the members of the Church; the latter endeavors to ruin the faith.

They are sins distinct, just as the virtues to which they are opposed are distinct. Nevertheless, every heretic, by that very fact, is a schismatic; and while, theoretically, one could be a schismatic without being a heretic, schism by its fatal downward way leads to heresy, and the words of St. Jerome remain true: "In the beginning and from some points of view, schism may be conceived as distinct from heresy. But, as a matter of fact, there is no step in schism which does not in time mean some form of heresy; for schism must frame some foundation for its act of desertion."[53] Laxity in conduct readily clothes itself with an intellectual motive. Heretics and schismatics form no part of the Mystical Body. They have lost supernatural life and the Spirit of Christ. "Let us love unity, let us dread to be separated therefrom. Nothing is more to be dreaded by the Christian than to be cut off from the Body of Christ. Indeed, cut off from the Body of Christ, he is no longer a member of Christ. Since he is no longer a member, he no longer has life through His Spirit.[54] . . . If, then, you wish to live by the Holy Spirit, hold to charity, love the truth desire unity, that thus you may possess eternity."[55]

III. EXCOMMUNICATION

Excommunication is one of the punishments cited by St. Thomas against schism and heresy. It may be imposed for other crimes. Excommunication, according to the Holy Doctor,[56] is a separation from communion with the Church so far as her common fruits and prayers are concerned. It means the exclusion of the Christian from the society of the faithful and the loss of the spiritual favors of which the Church is the depository.

Through Baptism, man enters into the Mystical Body of Christ. Thereby, he is one with all the assembly of the faithful and others of the faithful, and participates in the sacraments. Excommunication may, therefore, have a twofold effect. It may prohibit the reception of the sacraments, in which case it is called "minor" excommunication; or it may prohibit the reception of the sacraments and forbid any communication with the faithful, in which case it is termed "major" excommunication, and is defined above.

A third hypothesis is not possible. One cannot be excluded from all communication with the faithful without being excluded also from all participation in the sacraments. For the faithful, in receiving the sacraments, particularly the Holy Eucharist, the center of all the others, the instrument par excellence of the unity of the Church, communicate one with another. In receiving the Holy Eucharist you communicate with Jesus Christ Himself, and also with the entire Mystical Body. This is the reason why excommunication, which prohibits any communion with the faithful, prohibits, *ipso facto,* any reception of the sacraments and, above all else, of the Holy Eucharist.

The faithful communicate one with another in diverse ways. One way is very deep, wholly interior, and that is the way of grace and charity. Excommunication does not take away that bond: it presupposes that the bond has already been broken by schism, heresy, or some other sin of special gravity. A second way is both internal and external. It is the way of prayers, of sacrifice, of the sacraments. These are external, their fruit is internal. A third way is wholly external: the everyday acts of social life.

This brief exposition shows of what riches the Christian deprives himself when he draws down the sentence of major excommunication. St. Thomas speaks of it thus: "All the treasure of the Communion of Saints, of which we made such vast inventory, is from that time closed to him. No longer any participation in the sacraments or any sharing in the Mass; no longer any part in the suffrages, in the prayers, offered throughout the Church by her faithful members, in their merits, for communion with one another cannot exist except by charity on the one hand; on the other, by the intention of him who prays or merits. But for the excommunicate both these ways are impotent—that of charity, because charity no longer dwells in him: the excommunicate has been led to his act by some grave sin; that of intention, because the excommunicate by his act has already prevented it from being effective."[57]

Nevertheless, all relationship is not broken off. In chastising, the Church, like God Himself, seeks to lead the sinner in repentence and conversion.[58] If she forbids the guilty one to hold communion with her children, if she leaves him to his own resources, she does so, without doubt, to keep all contagion from her children, and also that the sinner may awake to his sin and his weakness. No greater joy can come to her than to welcome that sinner back again to the Society of the Mystical Body and to the sharing of all its blessings. For that end she prays on Good Friday, even as on that same day she prays for the Jews and for the pagans. Her sacrifice profits them indirectly, as indeed it so profits the whole universe. The faithful in their own way may imitate the Church. Their prayers profit the excommunicated, not as if the latter were in communion with the faithful, but indirectly, and "to the end that to them may be granted a spirit of penance, that their excommunication may be lifted" and that they may thus be re-incorporated in Christ.[59]

Chapter V

THE MORAL PRINCIPLES AND ACTION OF THE MYSTICAL BODY

WE HAVE seen that the Church is not an abstraction but a thing of life. We have seen that the Church, her members, with their Head, work out with one another their salvation, and that moral teaching is the law of their activity. It is impossible, therefore, while studying the doctrine of the Mystical Body, not to realize the great extent to which the dogmatic teachings of the Church underlie and command her moral teachings.[1] We have already seen something of this when we spoke of the Holy Eucharist, both sacrament and sacrifice, at once the most effective instrument of the unity of the Church, and the memorial of the Passion of Christ, uniting by a bond unbreakable in the actual economy of salvation, love and the Cross. A living and a dying—these two comprise Christianity.

Indeed the whole of Christian morality is transfigured by the doctrine of the Mystical Body. That morality takes on a divine attractiveness while at the same time it reveals its very righteous and very holy exactions.

It is clear that in his Epistle to the Romans, in first to the Corinthians, in Ephesians and Colossians, the moral teaching of St. Paul rises up from and has as one of its most solid foundations his doctrine of the Mystical Body. The exhortations in his Epistles to the Colossians and the Ephesians are based upon the fact of our union with Christ and are solidly joined with that doctrine. Altogether they are

the transcription into the moral order of the sublime mysteries already made known; from those mysteries are derived the practical consequences.

I

FUNDAMENTAL PRINCIPLES

In a word, and to consider it in its entirety, the morality that binds us is the morality of God Himself. Our life is the very life of God, as Christ Jesus, the Son of God, Who became our Brother, has shown it to us. This life of a child of God, which is obligatory for everyone baptized, Christ Himself lived; and by His grace, above all else, by His Holy Eucharist, He enables us to reproduce it as faithfully as possible.

Let us consider the dispositions and the virtues which it implies. In order to know them, let us take the comparisons which Jesus Christ Himself, St. John, St. Peter, St. Paul and the Fathers have employed in order to make the doctrine as clear as possible to our minds pleased to have truths presented by pictures.

The heavenly Father made a vine, Jesus Christ declares (John xv). The Vine Itself from which all nourishment comes is Christ Himself. Of that Vine we are the branches. And Our Lord draws these evident conclusions: Since I am the Vine and you the branches, abide in Me and I will abide in you. The branch cut off from the vine cannot bear fruit: so will it be with you if you abide not in Me. Fruitlessness and a casting into the fire, such are the lot of branches cut off from the vine. Such will be your lot if you cut yourselves off from Me. But if you remain united to Me, you will bear fruit, you will bear much fruit, for it is to the glory of the Father that you bear abundant fruit.

How admirably this one comparison brings into clear light both the necessity of a union of life with Jesus Christ, and the continual, absolute dependence of every aspect of that life on Our Saviour, Who is the one only source thereof.

On the other hand, declares St. Paul, Jesus Christ and we form one sole Body of which Christ is the Head and we the members. This is known as the Mystical Body of Christ. By means of this example of the body, we understand without difficulty not only the necessity of being united with Christ, our Chief and our Head, but also the intimate union, the mutual interdependence of the members one upon another, each and every one of whom are concerned with the full health and vigor both of the Body taken as a whole and of every individual member thereof.

There is still another metaphor. St. Paul states:[2] "You are God's building" (1 Cor. iii. 9); "You are the temple of God" (*Ib.* 16). Everyone is himself a temple of God. "The temple of God is holy, which you are" (*Ib.* 17). The temple of God is also, and in a fuller sense, the assembly of the faithful united with Christ. Of this great basilica of God, St. Paul writes to the Ephesians: "You are fellow-citizens with the saints, and the domestics of God, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner Stone, in Whom all the building being framed together, groweth up into an holy temple of the Lord, in Whom you also are built together into an habitation of God in the Spirit" (Eph. ii. 19-22).

In like manner St. Peter in his first epistle, having named Christ "the living stone, rejected indeed by men but chosen and made honorable by God," adds, "Be you also as living stones built up," the whole forming "a spiritual house."

The liturgy re-echoes St. Peter and St. Paul, for example, in the Postcommunion of the Mass for the Dedication of Churches: "O God, Who from living and chosen stones dost prepare an eternal habitation for Thy majesty!"

Most rich and suggestive is this image of the temple—it brings out very clearly the absolute necessity of intimate union with Christ, the cornerstone; with the apostles and their successors, that is to say, the hierarchy, the foundation and the columns of the edifice; the mutual dependence of stone upon stone; the importance for the solidity and the beauty of the temple of every stone being in its own place, and fulfilling well the function assigned to it by the Divine Architect.[3]

One might continue almost at will to expand these very simple truths. It is impossible to exhaust their fecundity. For one who lives by them they effect a marvelous transformation of his relations with God, with his neighbor, with himself. They make clearer and more attractive the duties which constitute the moral obligations of the individual, of the family, of society. Let us look into these in some detail and sketch, at least, the intimate portrait of a soul that lives the doctrine of the Mystical Body.

II

OUR RELATIONS WITH GOD

Such a soul never fails to remember that it is simply a creature, therefore of itself without being, whose existence and the duration thereof depend entirely upon God. The basis of its whole life, therefore, is the sentiment of adoration. It never forgets that it is a sinful creature, one that of itself is nothing, yet has rebelled. To the adoration will be joined, in turn, shame, repentance, humility. But Jesus Christ, at the price of His own Blood, has redeemed this sinful creature.

Such a soul, therefore, feels great joy and gratitude in giving itself unreservedly to so good a Master. It realizes that Baptism has purified, regenerated, raised it to a life divine. Sentiments of infinite sweetness overflow within him. His Creator is now his Father. God Incarnate, Jesus Christ, is his Brother, truly his Brother, because He has assumed human nature and because that nature itself shares in the divine nature. God the Holy Spirit is his friend—the Friend Who consoles, enlightens, strengthens, Who dwells always in the soul that is in the state of grace.

Keyword: Supernatural family! vs Human family

In truth, all of the most appealing sentiments of the human heart can and may carry themselves over into that supernatural family of which Baptism makes us one; wherein, at the same time, God, because of His infinite kindness, shows Himself to the Christian soul as the Father, the Brother, the Friend, the Spouse.

God alone could dream the dream. God alone could make actual such an elevation of man. In turn, to what refinement of love, of fidelity, of obedience, of generous service is not that man necessarily obligated who is thus admitted into such intimacy with the divine Persons.

III

THE MORALITY OF THE INDIVIDUAL AND OF THE FAMILY

Such truths as these make intelligible and acceptable the holy exactions of individual morality. We should reverence, we should develop in ourselves not only the work of God our Creator, but the work of God Who in His Son, Jesus Christ, has made us His children.

Our physical body, we have already spoken of as one of the chief works of the divine hands. That the Christians to whom he wrote might be filled with a horror for every sin of impurity, St. Paul presents no other argument but this—that the physical body is also a member of the Body of Christ, the tabernacle of Jesus Christ the Sacrifice, the temple of the Most Holy Trinity. Here are his strong words: "Know you not that your bodies are the members of Christ? Shall I, then, take the members of Christ and make them the members of a harlot? . . . Or know you not that your members are the temple of the Holy Ghost, Who is in you, Whom you have from God: and you are not your own? . . . For you are bought with a great price. Glorify and bear God in your body" (1 Cor. vi. 15, 19, 20).

If such be our duty towards our body, what may be said of our

duties towards our soul and to the faculties with which God has endowed it: to the supernatural beauty, a true reflex of the beauty divine with which sanctifying grace has adorned it. First, the thoughtful use of our mind, reborn by Baptism that we may rid it of error: jealously guard the virgin purity of the spirit; further unfold through deeper study the teachings of our Christian Faith; above all else, acquire the habit of living that faith.

Secondly, so to reverence the heart within us, remade by Baptism, that it gives its affections and its love only to those whom Jesus Christ may love with us; to intensify, without ceasing, our faculty of loving God as Jesus did above all things, and of loving all things in Him. This faculty we have received with the virtue of charity.

Thirdly, the reverent use of our will in turning it with all the powers at our command to our pursuit of God, the Supreme Good, to keep ever to the course, to make it a veritable onrush upon God. In a word, to think and to judge as Christ would think and judge; to love (and to hate also, for there is a holy hate) as Christ Himself would love. To will an act as would Christ Himself: such is the moral law of the Christian as a member of Christ.

From the same source shines forth the worth of the family as a moral entity. The doctrine of the Mysical Body, as we have seen, offers to husband and wife as their ideal, as the perfect example of their union and their love, the union and love of Christ and His holy Church. It asks them to co-operate with God in augmenting the number who will be blessed by the Redemption; to give to His Mystical Body an increase of members and to heaven an added number of the elect; unto Christ a greater number of His redeemed, a greater number of His brothers; unto God a greater number of children who will possess Him forever. It calls upon them to co-operate in the work of extending life, natural and supernatural, with all their heart, with all their Christian faith, as husband and wife, as father and mother.

Could one exalt further the office of procreation and the work of education? Such truths promote most effectively religious respect for the laws of marriage—the law of unity, the law of indissolubility, the law of child-bearing—they bring home the nobility of the office of parents (and of teachers, their representatives), the office of preserving family and school atmosphere, thoughtful and favorable to the right unfolding of all those sorts of virtue, human and divine, which lie hidden within the child, to direct and correct the use of his faculties. Wise and balanced cultivation will, in time, yield the full man and the Christian worthy of his Lord, Jesus Christ.

The Christian concept of the family at times includes others besides the parents and their children. Domestics, servants, while they do not belong directly to the household, are more than mere strangers. The feelings and relations existing between master and servants readily reflect themselves in the feelings and relations between the parents and the children. Everyone ought to see Jesus Christ living in everyone else and in all, with all proper differentiation of respect, of justice, of affection, of devotion, of obedience.

Thus to see the Saviour in all does not do away with necessary distinctions. It does quicken our sense of mutual obligation. This supernatural view, St. Paul, after he explains the doctrine of the Mystical Body, recalls and emphasizes to the Colossians and the Ephesians (Eph. v. 22, 23; vi. 1, 4, 5, 9; Col. iii. 18-20, 22-25; iv. 1), for husband and wife, for parents, for children and for servants.

IV

SOCIAL MORALITY

Through the family we are led into the field of social morality. It is impossible to exaggerate how incomparably well fitted the doctrine of the Mystical Body is both to beget and to increase the Social Christian spirit. We shall consider it first from the strictly religious point of view, then from the point of view of the temporal and the human, which, however, must ever be imbued with the supernatural.

1. *From the strictly religious point of view.*

The doctrine of the Mystical Body begets the keen conviction of intimate living union with Christ Jesus, the Head of the Body, the Vine which the heavenly Father has planted, the corner stone of the temple of God. This union with Christ and, through Christ, with the Father and the Holy Spirit, commands the entire external activity of the faithful soul. That doctrine instills the strongest sentiment of union, of charity—devoted, generous, enduring charity such as should reign among the co-members of Christ. It embraces with the loving kindness of Christ Himself all who are united with Him, particularly the unfortunate, the poor, all who suffer.

That doctrine alone makes intelligible the deep truth in those words of Christ: "As long as you did it to one of these My least brethren, you did it to Me" (Matt. xxv. 40). The saints know how to take literally this divine substitution. They view it, not as a fictitious right founded upon the arbitrary will of Jesus Christ, but as a reality, based on an undeniable fact—our incorporation into Christ.

That doctrine, in bringing home to the faithful soul that among his fellow men are not only his own brothers, brothers by nature and by grace, but also Christ Himself, Who lives or desires to live in them, inspires such a soul in a most efficacious way with sentiments of respect, of justice, of love and of zeal. The Apostle declares: "Now, when you sin thus against the brethren and wound their weak conscience, you sin against Christ" (1 Cor. viii. 12). This means that, since we have all been truly made members of Christ, we cannot sin against Christ without sinning also against a member of Christ.[4]

"Love all men, even your enemies, not because they are your brothers, but that they may become such. Be on fire with fraternal love, for your brother, without doubt, but also for your enemy, that your charity may make him one of your brothers. For example, you love one who does not yet believe in Christ or, believing, does so after the manner of the devil. You reproach him with the uselessness of his faith. Love him just the same and with a brotherly affection. He is not yet your brother, but you love him precisely that he may become your brother."[5]

That doctrine bestows a conscience keenly alive to a fact which is so very often forgotten, that the Mystical Body is affected by every one of the acts, good or bad, of every one of its members.[6] That doctrine brings home to us our social responsibilities: yea, that every one of our acts moves the universe. The Total Christ is more or less supernaturally beautiful, more or less rich in virtue, more or less pleasing to the Father, more or less effective in its prayer, accordingly as every member is more or less virtuous or holy.

Seen in the light of this doctrine of the Mystical Body, how odious, how repulsive is sin! One understands much better how it is an offense against God, against God Creator and Father; a personal assault upon Christ, the Redeemer and the Saviour;[7] an injury more or less grave to all our brothers in Christ.

As from a rich source, so from this doctrine springs that apostolic spirit which is the obligation of every Christian. All the members of the Mystical Body repeat: "Thy Kingdom come." All must work in some measure for the integrity and complete plenitude of Christ, Who longs, Who has the right to incorporate into Himself that He may save them, all peoples and all individuals.

One is not surprised to hear St. Paul sum up in the following terms the program of the Church, the realization of which rests upon all her members: "Until we all meet into the unity of faith, and of the knowledge of the Son of God, into a perfect man, unto the measure of the age of the fullness of Christ. . . . Doing the truth in charity, we may in all things grow up in Him Who is the Head, even Christ, from Whom the whole body being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity" (Eph. iv. 13-16).

All of humankind are called upon to join this society of believers in Christ, of those who live through Him. All, according to the measure of their means, should play their part in increasing and perfecting

that society. The zeal of the faithful should know no weariness in hastening the incorporation of new members, in working for a more intensive life of the citizens already incorporated. Everyone may, everyone should, hold himself responsible, in his measure, for the integrity and the beauty of the spiritual Body of Christ.

This apostolic work does not concern simply the individual. Catholic nations, and this is their title to glory, should play their part in the evangelization of the world, favoring among their people the recruiting of missionaries; supporting them in the countries to which they carry the divine word, by resources, by aid and by a prudent and effective protection, which ever respects this work of conversion, a work of grace and of human choice. If all the efforts, all the lives spent in earthly ambitions and rivalries, frequently for a questionable justice, had been consecrated to the extension of Christ's kingdom of peace and salvation, we should not have to lament the sad spectacle of millions and millions of unbelievers yet to be incorporated into Christ.

That need shows the great importance, the urgency, of works for the propagation and the conservation of the Faith; of increasing the ranks of the priesthood both missionary and religious.[8]

2. *From the temporal point of view.*

There is no need to insist further upon the deep and captivating influence of the doctrine of the Mystical Body in questions that directly concern religion.

But it should be known—indeed there is need to repeat it—that just as truly as every human act, every act which is the product of the intelligence and the will, is subject to the moral law, so truly every conscious activity of the Catholic is subject to the dominion of faith and the supernatural law. He who is baptized is in all things and always a member of Christ, finding in Christ an ideal to be realized, to be defended, to be carried into triumph. This is his pride and his dignity. Good sense and faith alike protest against those water-tight partitions which laicism and liberalism, in every shape and form, aim, with a perseverance too often successful, to build up. The doctrine of the Mystical Body, should be, for the Catholic faithful to his Baptism

—and whether he like it or not—the light, the animating power of his private life, of course, but also of his social, his occupational, his civic and his international life.

a. In the occupational field that doctrine will refine the cause of justice and make more odious than ever any and every thing that even resembles the exploitation of man by man. It will enlighten with very living, yet withal very gentle rays the mutual rights and duties of employers and employees, of capital and of labor. Above all, it will fill both head and heart with the spirit of charity, without which strict and rigorous justice is itself harsh, unfeeling and oftentimes unjust. It necessarily develops the desire, the liking for helping one another, mutual sympathy and reciprocal affection. It creates a real atmosphere of brotherhood in Christ.

Very often, by the very nature of things, atheistic, laical or neutral (at root they are all the same) conceptions of society, despite intentions to the contrary, cannot but align interests against interests, and cause class to be more violently than ever opposed to class. The doctrine of the Mystical Body, however, leads one to see and to love his fellows as his brothers who live in the same supernatural life, beloved by God with the same fatherly tenderness, called to form the one same Body of Christ. Wherefore, mind and will are inclined to those solutions that bind more closely, creating thus an atmosphere truly fraternal. This doctrine makes possible a calm, judicious, sympathetic discussion of opposing theories; it opens the way for a just understanding of all the interests at stake; it prepares the mind to accept conclusions based on mutual respect and mutual love, respect and love arising from a source far higher than man—arising, indeed, from God and His Christ.

b. In the field of civic life. The doctrine of the Mystical Body unifies[9] those separated perhaps by different political beliefs, because of a like devotion to that common good which marks the limits of every political party. It does not seek to suppress those legitimate and necessary differences in opinion on the problems concerning the life of the country. But it does remove those differences and rivalries which too frequently are begotten of harshness and ill-feeling and at times of hatred and injustice.

Is there any need to note that this doctrine condemns, as contrary to faith and also injurious to the welfare of the State and its citizens, those laws, so called, which are opposed to the Gospel and to the Catholic Church, such as in France are known as *lois laïques.*

Because that doctrine sharpens and refines supernaturally one's feelings; because it makes better known and loved God and Jesus Christ His Son; because it shows the Church to be our Mother, it renders in time more lamentable and more unbearable the denials of justice inflicted upon the rights of God and of His Church. It kindles in the heart a more ardent desire, a more resolute courage, to "render to God the things that are God's."[10]

c. In the international field. They who understand well and live well the doctrine of the Mystical Body become citizens, ardent in promoting the public good, devoted to the just interests of their country. That doctrine is also singularly well fitted to beget amongst people a spirit of concord, of peace, of co-operation through a reciprocal recognition of the particular rights of every nation and through the steadfast will to preserve happy relations and give mutual aid.

It certainly does not favor a Utopian and false internationalism; it does condemn that particular nationalism which is narrow, aggressive and isolated. For how could this doctrine, which pictures all men of all nations united in the one faith, in the one same love of a common Father, forming with the Son of God made man one Body of which Christ is the Head, how could such a doctrine ever permit any soul to be small-minded, to be shut up in an egoism which can never be really just or kind so long as it is simply national?

This doctrine belongs, and we should never forget it, to the spiritual and supernatural order. But this unity in Christ cannot fail to lead men to welcome such international relations as are begotten of the charity of Christ. One cannot too greatly regret that the actual movement which seeks to bring nations closer to one another includes many ill-assorted and even contradictory elements, is frequently led by false ideas that would work evil and against which Catholics must carefully guard. But on the other hand, the doctrine of the Mystical Body, the Catholic doctrine does not, *a priori*, disdain aspirations looking forward to more brotherly relations. Whatsoever, in such aspirations, is just and good is fruit of the Christian Gospel.[11] It is not sufficient simply to repeat the words of Jesus Christ: "Love one another" (John xiii. 34), and "That they may be one" (*Ib.* xvii. 21). These words can be reduced to reality only when they are accepted as the words of Christ, together with their meaning, their integral truth and their life as both are given by His Church.

With this understood, no Catholic may deny that these words of Our Saviour find their echo in the relations between nations as well as in the relations between individuals. The doctrine of the Mystical Body gives the fundamental reason of their fraternal character—our incorporation into Christ. When St. Paul wrote his Epistle to the Ephesians he recorded that in the eyes of the Jews men were divided into two categories: on one side were the Jews, the people of the promise; on the other side all pagan peoples "without God and without Christ" (Eph. ii. 12). Unto these latter, the Gentiles, the Apostle declares the glad tidings of their admission into the family of God. "Now in Christ Jesus, you who some time were afar off, are made nigh by the blood of Christ. For He is our peace, Who hath made both one, and breaking down the middle wall of partition, the enmities . . . that He might make the two in Himself into one new man, making peace: and might reconcile both to God in one body by the Cross, killing the enmities in Himself. . . . By Him we have access to both in one Spirit to the Father"[12] (Eph. ii. 13-18).

This fusion of all peoples in Christ, altogether true in the spiritual and supernatural order, should, if lived and realized, lead to the happiest changes in the relations, in the external and temporal order, between nations.

But, we repeat it once more, these happy changes realizable at least approximately, in a more or less perfect way, cannot be effected unless individuals and nations live the life of Christ; unless they accept His

doctrine, His laws, His sacraments, His Church. If they do not, their lips will repeat His words in vain. The ideal of brotherhood is portrayed always by St. Paul as impossible of fulfillment without the Cross, and Christ, and the Holy Spirit and the Father. One might still speak the fiery words, but their sense and meaning will be twisted; they will have lost all efficacy.

Hence springs that evil which Pope Pius XI denounced as "the plague which infects human society, the plague of our times—laicism,"[13] the tendency of which is to restrict and even to deny and practically to destroy the rights of God. The doctrine of the Mystical Body stands against that fatal, penetrating evil which through neutral school or neutral press poisons so many of the baptized.

What limitations to the rights of God can a Christian, filled with this doctrine, accept—this doctrine which shows the power of Jesus Christ penetrating all souls, all hearts, directing all wills in the way of the glory of the Father and the extension of the kingdom of God through the Catholic Church, and reuniting all men in the unity of the one same Body the life of which is the very life of Christ Himself.

3. *The doctrine of the Mystical Body, a strong power against egoism, individual and collective.*

Whence does this doctrine derive its power to establish union and peace between individuals, between differing classes and between nations? From the fact that it opposes directly and victoriously, egoism, the great obstacle to concord and social life. "Peace is destroyed when citizens individually seek their own interests."[14] This definition of individual egoism is equally true of collective, of occupational, of national egoism. Peace is ever menaced when one holds his own interests supreme, when one gives not sufficient consideration to the legitimate interests of others.

The doctrine of the Mystical Body, far from canceling any of the motives, natural or supernatural, leading us to love our brothers and to devote ourselves to their service, presents to all as the full perfection of all a commanding and a supreme power, a masterful, captivating force. Therefore, it would seem to offer the most effective leverage to the soul wishing to consecrate itself. For it is the synthesis of all other forces, of all the lofty sentiments of Christianity. It reduces all to simplicity, to a single living unit.

Face to face with that mysterious reality, that vast Body, with its millions of cells, all endowed with the one life, animated by the one soul, guided by the one spirit unto the one common end, all concerned lest any of the others suffer or die, one understands at once both the precept of charity and its universal character. One understands the burden of sacrifices which it may often impose and also the attractive character conferred upon him by Jesus Christ Who asks that all love Himself in every one of His members.

Then would aloofness, rivalries, exclusions disappear. Jesus Christ includes all. In Him, from pole to pole, the faithful are in communion with one another; to one another they give of their riches. Before Him all barriers, all barricades fall. He has destroyed not only that wall of partition between Jew and Gentile of which St. Paul tells the fall; not only those withdrawals which build up an instinctive egoism in our own hearts, leading us to live by ourselves and for ourselves without thought of others. He also destroys those barriers that are erected by different conditions of life—wealth or education. His charity fixes a bond between men far above necessary social distinctions. His glorious likeness knows how to extend to the worst of human miseries—either spiritual or physical—a tender sympathy that the misery may be lightened. "As long as you did it to one of these My least brethren, you did it unto Me. . . . As you did it not to one of these least, neither did you do it to Me" (Matt. xxv. 40, 45).

If men but would! In Christ and His Church God has given them the source of their happiness even here below, inasmuch as happiness may be in this life of trial and of exile.

Nor can we justly be accused of allowing ourselves to be lulled into Utopian optimism and that the picture painted above is but a dream. Without doubt, it does not square with reality. The weakness and the malice of the children of Adam refuse to accept the blessings of the Redeemer. What we have pictured is what ought to be: what would

be if men but wished it. It voices the ideal towards which God commands us to tend, because it alone harmonizes with His plans for this world. The proper means[15] to carry out those plans it places at our disposal through the Church of Christ.

Therein it differs essentially from the schemes of those who do not recognize God. Their dreams remain but dreams, for they run counter to the designs of Him Who governs the universe, and mankind has not within itself the means to make them realities. They are, moreover, vicious dreams. They attract, but they prove vain. They squander the efforts of men. Committed inevitably to failure, they but usher in revolutions and those hatreds that follow upon bitter deception.

The more reason, therefore, to reassert with emphasis the purpose of God concerning this world—a purpose which is the complete denial of contemporary laicism, a purpose which the doctrine of the Mystical Body unfolds resplendently in all its fullness.

V

THE DOCTRINE OF THE MYSTICAL BODY AND SUFFERING

In all the problems that vex the mind and heart of man, or, rather, joined with every problem that concerns either the individual or society, is the problem of suffering.

On this living question the doctrine of the Mystical Body throws definite and very kindly light.

Although suffering in a creature dependent fundamentally upon the Creator for his very existence need not unduly surprise us, although one cannot well see how, without incessant miracles God could suspend the effect of the laws, the normal play of which, in a material and free being leads to physical and moral pain, nevertheless faith teaches us that suffering had no place in the original design of God. Historically, suffering is the result of the sin of Adam, which entailed the loss of preternatural gifts and, what was infinitely more lamentable, the loss of supernatural gifts or of sanctifying grace. The former, in which were included freedom from suffering and death, have not been restored to us. We possess the latter by the sorrowful redemption of Our Saviour, Jesus Christ.

One does not understand our Blessed Saviour unless he understands the Cross. "To know Jesus and Him crucified" (1 Cor. ii. 2)—is the supreme wisdom enabling the Christian to solve the enigmas of this world. Jesus Christ on the Cross is the ransom for sin: the victim of sin. And all of us have committed and commit sin. If His sufferings and His death wipe out our indebtedness, it is because the Son of God has through the Incarnation deigned to become our Brother, our representative, our surety, and waits to be for every one of us the Source of grace, the Head that gives life.

He has won for us merits infinite. But these merits of Calvary do not become ours, we make them not our own unless we unite ourselves to Jesus Christ, to His mysteries, to His sufferings, to His Passion. As our Head Jesus Christ communicates them; as His members we receive them, His members living again the life of our Head. From that life the Cross is never for a moment absent.[16]

The Gospel everywhere teaches us this inevitable law: "If any man will come after Me, let him deny himself and take up his cross daily and follow Me" (Luke ix. 23). "Unless the grain of wheat falling into the ground die, itself remaineth alone" (John xii. 24). And with great power St. Paul re-echoes the words of the Master (Rom. vi. 1, 2; viii. 17; Gal. v. 24; 2 Tim. ii. 11, 12).

Everything in the Christian life teaches, repeats to us the same truth. Baptism, as we have seen, brings us into supernatural life through a mystery of death. It plunges us into the death of Christ, and this happy association with the Passion begets life in us. So long as we are upon earth, this double mystery will endure, of death and life, of life springing up from death.

The circle of the Liturgical Year pictures this same design leading us to live again the different mysteries of Christ. Likewise the sacrifice

of the Mass, constantly showing us ourselves to be sacrifices and to be sacrificed, leads us to continue every instant that which we began at Baptism, our union, our personal association with the death and sacrifice of Jesus Christ. Upon these are conditioned all supernatural life and all progress in that life.[17]

The same principle explains the sufferings, the persecutions which the Mystical Body, taken as a whole, has been able to endure throughout the ages.[18] A reading, for example, of the second part of the fifteenth chapter of St. John (18-27), of the whole of the sixteenth chapter, wherein Our Lord foretells how the world will receive their preaching and their ministry, will reveal that the reason of the hate and the injustices of which they would be the victims is none other than this: the Church of which they are the chiefs, as she continues through time and space, is one with Christ. The world which rejected Christ and the Father rejects also and persecutes the Church.[19]

To those fitting answers which reason gives to the problem of suffering—the very nature of man: a created being, composed of body and soul with free will; to those further answers which a definite, though incomplete theology gives—sin with its need of reparation—the doctrine of the Mystical Body brings a happy addition. It adds a still further motive—our incorporation into Christ, the necessity the members are under to be the likeness of their Head; the necessity of associating themselves in the sorrowful mysteries of Christ in order to share in the graces of His glorious and beatifying mysteries.

By that same doctrine suffering undergoes an attractive transfiguration. Yet suffering, according to Catholic teaching, is never to be sought for itself, and as an end. It is never more than a means. Nevertheless, because it is borne in intimate companionship with Jesus Christ, one does not accept it simply as a lamentable necessity. It has less, far less of such a character as one considers in his suffering that it is Jesus Christ Who is suffering, and unites himself to Christ that he may be like Christ. Then joy enters into the soul. The soul begins to understand the accents of the saints, chanting their love of the

Cross. The soul tastes and lives the admirable twelfth chapter of the second book of the *Imitation of Christ.*

These are not sentiments reserved to a few privileged souls. They are the common possession of all true disciples whom the Saviour addressed when He said they were blessed if they endured persecution and calumny for justice' sake. He invites them, therefore, to rejoice and exult (Matt. v. 11). It is the common possession of all addressed in the first epistle of St. Peter, wherein he writes this reassuring message: "If you partake of the sufferings of Christ, rejoice that when His glory shall be revealed, you may also be glad with exceeding joy. If you be reproached for the name of Christ, you shall be blessed" (iv. 13, 14).

Higher still may we go. Among the souls living happily, although they crucified its Victim, in the radiance of the Cross, must be numbered a glorious phalanx of those who, not content with bearing their necessary share of trials to expiate their own weaknesses, not content with simply sharing the companionship of their crucified Master, mount through grace divine to an imitation as close as possible of Christ in His work of universal redemption.

They are filled and fortified with the life-giving atmosphere of Calvary. Here in this life they put themselves forward with trusting humility that they may draw the rigors of divine justice. Taking the place of Jesus and in union with Him, they make themselves substitutes for those really guilty. For them they pay, for them they merit, through the divine mercy, to snatch the guilty from sin and from hell. They are the voluntary associates of Christ the Redeemer. They are co-redeemers, they are fellow-victims. They carry out to its fullness their priesthood; they desire to be true sacrifices as well as priests. They have a perfect and living understanding of the sacrifice of the Mass, the inspiring source of every immolation, of every martyr. By their very acts they utter again the word of St. Paul: "I fill up those things that are wanting of the sufferings of Christ in my flesh, for His Body which is the Church" (Col. i. 24).

Now we have reached the summit of charity, for "greater love than this no man hath, that a man lay down his life for his friends."

To those who joyously sacrifice themselves through love for Christ, through love of their fellows recognized and cherished as brothers in Christ, only the doctrine of the Mystical Body can supply the fundamental, the ultimate reason why they are justified in so suffering, why they are thus able to merit for their brethren.[20]

VI

THE SUMMITS OF THE MORAL LIFE. THE MYSTICAL GRACES. SANCTITY

The preceding pages make it sufficiently clear that the doctrine of the Mystical Body holds, in germ, the highest virtues, the most heroic consecrations, perfection in details, the sublimest heights of generosity. To the moral as well as to the dogmatic order, it brings unity and life.

Heroism, the perfection of charity, we speak of as the highest virtues. This obliges us to approach a question that is a delicate one, but which is also of the greatest practical importance.

In this volume, so far, when we have used the expression "the Mystical Body of Christ," and used the word "mystical" as opposed to the "natural" body, we have explained its highest signification, but we have not, apparently at least, treated the term "mystical" properly so called. Now we must say at least some words on that term.

We believe indeed, according to the teaching most conformable to the tradition of the schools of spirituality taken as a whole and, according to the teachings of the greatest mystical doctors, that infused contemplation, which is fundamentally and specifically an essential element of the mystical life, is not a grace *gratis data*; that is to say, a grace of its very nature extraordinary and miraculous, reserved in a restricted way and to some privileged souls. We believe, on the contrary, that it is a grace of personal sanctification, offered to perfected souls in general, as the normal end, the ordinary terminus, to which spiritual life tends, in order to achieve thereby unceasing progress in union with God.

On the way of life's pilgrimage, mystical graces therefore inevitably meet us. From the day of our Baptism we are en route towards the direct vision of God by the way of perfection of charity. But this perfection of charity, this necessary sanctity, will be unattained by us without those special graces which signify a most powerful influence of the divine action upon the soul that it may be wholly disengaged from itself, that its divine union, its transformation in God, may be made possible.

Even supposing that the doctrine of the Mystical Body has no new or commanding arguments to bring to that controversy, which is now quieting down in favor of the "traditional" solution, that doctrine can, with every good right, and with exceptional fitness, be offered as an excellent preparation, a happy introduction to studies specifically mystical. For it enables one to see most deeply into the relations that justification or sanctifying grace establishes between God, between Christ and the soul.

Further still, it seems to us that the constant, thoughtful study of the doctrine of the Mystical Body develops a true sympathy with the traditional solutions concerning the question of mysticism.

It bestows and it strengthens the habit of considering things in their first principle and in their last end[21]—which is God. It fuses, without confusing, all in a synthesis which is not an arbitrary arrangement of the human mind, but an expression of the vision, of the wisdom of God Himself.

By reason of this, it most effectively disposes the soul to receive with docility and responsiveness the great power of the Holy Spirit, the Gift of Wisdom, Who dominates, sovereignly rules and unifies the world of the supernatural.

That doctrine will beget preferences for the school which, with St. Thomas, champions the unity of theological science and maintains that, together, dogmatic teaching and moral teaching lead to God by

the ways of Christian asceticism and Christian mysticism; that asceticism and mysticism must continue to go hand in hand.

We do not mean by this that mysticism comes after asceticism, that the former is substituted completely in place of the latter. We do mean that the soul, endowed from the awakening of its supernatural life, with all its sources of activity, even with the gifts of the Holy Spirit, must first exercise, practice, develop the infused theological and moral virtues. And this is true even if the gifts occasionally and at need assert themselves over all. Subsequently, the gifts of the Holy Spirit will play a more and more preponderant part—but not an exclusive part.

The teaching of this school therefore defends unity and the continuity in the spiritual life, from the reception of Baptismal grace to the possession of the beatific vision. It maintains that the spiritual life is continued in a straight line; that it has no artificial division such as is at times set at a certain point in that spiritual life—a division whereby some souls would be switched towards God by the mystical way: and others only by way of the practice of the virtues.

The Christian is in Christ. He is a son and heir of God, a member of and co-heir of the Word Incarnate. The Christian is the living temple of the Holy Trinity, the temple, through Holy Communion, of Jesus Christ, our Sacrifice. The Christian is a child of Mary, the Mother of Christ and the Queen of Heaven. He is destined by the very grace of his Baptism for the direct and beatific vision of God. He is called to live forever at home with the Most Holy Trinity and in ineffable association with the very Life of the Blessed Trinity. All of this is by virtue of the Christian's Baptismal grace and the logical fulfillment of that grace. Can one, then, term extraordinary or miraculous or peculiar those graces the essential effect of which is to make one better fitted for, to draw one nearer to the beatific vision of God?

Why should anyone wish to lead the Christian to look upon as forbidden to his ambition and prohibited to his prayers graces which perfect him so admirably with regard to his ultimate destiny? Why accuse a Christian who thus aspires of presumption, of proud temerity?

I have the supreme duty, the fundamental obligation of tending towards my end: and that end is nothing else than the possession of God as He is in Himself.

Is not that obligation the mother and the measure of all my duties, the object of all my aspirations? If I was made for God, if the grace of my Baptism carries me, urges me with all its energies to the intuitive knowledge of God; if, on the other hand, it is certainly not the will of my heavenly Father to make me wait until purgatory for that purification before I may enter paradise, how can it be temerarious and blameworthy on my part to aspire here below to infused contemplation? Progress therein would enable me to endure passive purification—a necessary condition in attaining, for example, to that spiritual betrothal or spiritual marriage by which the soul is united to God in a way much less intimate, far more veiled than in its vision of God in heaven.

Without doubt, and herein all schools agree, God alone leads the soul into the mystical way. Infused contemplation is the work of the Holy Spirit. It is beyond all human endeavor, even when such endeavor is assisted by the ordinary helps of grace. But that does not prove that Our Saviour has not decreed it for all souls of entire good will. Other graces also there are that we are unable to merit in the strict sense, *de condigno*; i.e., through merit of our own, such as final perseverance and the grace of a happy death. Yet God wills to give these to all men. He would that they dispose themselves thereto, that they petition for such by prayer. His will is the same, we believe, with regard to the graces of contemplation.

The doctrine of the Mystical Body is excellently fitted to enlighten, to uphold, to strengthen one in his eager advance towards God; to intensify his effort of preparation and fitness for the infusion of the mystical graces. We may add that it is also well suited to save him from many reefs.

Some souls, more or less advanced in the mystical way, experience the temptation to pass by the humanity of Our Saviour as if it were an obstacle: to concentrate their attention and their love on the Divinity

alone. Such a temptation suggests that the sacred humanity and Our Lord's human acts are not sufficiently lofty for their prayer, but rather a veil hiding the pure light of the Trinity. With souls so dissatisfied even the mysteries of the Passion, even that of the Holy Eucharist which offers us the sacred Body of Our Saviour might not find favor.

It is well known how emphatically St. John of the Cross and St. Teresa, among others, deprecated similar aberrations. And how speaks St. Paul in all his epistles, particularly his first chapters of Colossians and of Ephesians.

That temptation spoken of is a snare by which no soul faithful to the doctrine of the Mystical Body will ever allow himself to be trapped. No doctrine glorifies more the rôle of the humanity of Jesus Christ in the economy of salvation. No doctrine insists more strongly on the necessity of entering in some way into participation of the life-giving Flesh of Christ. The Word is indeed the principal of all supernatural and eternal life, for our souls and for our bodies; but His humanity is forever the instrument of the Divinity in the distribution of the life divine, as it has been in the acquisition of merits.

The doctrine of the Mystical Body reveals these truths through the deeper understanding it gives, on the one hand, of the Liturgical Year and the necessity we are under of associating ourselves with the mysteries of Our Saviour; on the other hand, of our union with Christ in the Holy Mass and in Holy Communion.

It presents them to our eyes and our imagination by two main comparisons—that of the physical body and that of the vine.

To one well nourished upon the doctrine of the Mystical Body, the thought would never present itself that he could be drawn to the Most Holy Trinity other than through the Man-God. To separate himself from Jesus, not to be in Christ, would seem as terrible to him as being damned—and in all truth his fear would be fully warranted.

Other souls are subjected to other kinds of illusions. Some, lacking in humility and in a true knowledge of themselves, convince themselves too soon that they may abandon discursive meditation and affective prayer; some, having already tasted the divine favor, believe they have fully died to self, whereas they are actually at the beginnings of such a death; they show less esteem for mortification, penance, obedience, examination of conscience. In brief, they seem to think that entrance into the mystical way dispenses them from serious asceticism.

Here again the doctrine of the Mystical Body unfolds its blessed effectiveness against every form of pride and presumption.

The work resting upon every man is that he labor by the aid of divine grace—ordinary or mystical—to die to self and to all that may be an obstacle to the complete domination of God and the progressive action of the Holy Spirit. Therefore must he extend unceasingly the task of freeing himself from self, from the creature; and die more fully to his selfish desire, his love of self, his love of his own will. The "let him deny himself" must be fulfilled, particularly with humility, at every step of the spiritual life; and in the measure that one mounts up, this labor of dying, this lessening of self becomes more thorough, more keen, and God Himself more and more within the soul takes the initiative.

The doctrine of the Mystical Body ceaselessly recalls to the soul this obligation. It gives the soul the fundamental reasons—duties and the reasons thereof which never lose their value here below. It repeats to the Christian that his initiation in the life of grace has been by an immersion in the Passion and death of Christ. Baptism implanted in him a twofold seed—the seed of death to his self, the seed of divine life within him which would bring him to his fullest unfolding.

That doctrine teaches, repeats to him that he is a member of Christ, that as a member he should reproduce in himself the mysteries of Him Who is his Head, particularly His Passion. It tells him that since his Baptism, he is united to Christ, Priest and Victim; that with Christ and through Christ he may ever offer and be offered, so bound with the complete oblation of the sacrifice of the Mass that at every moment, as a member of Christ, he is in both the state and the act of full immolation of himself. From these austere lessons given in the mysteries of Our Saviour's life, celebrated by the Liturgical Year and all summarized in the Mass, the soul will draw its inspiration on the

long way of this earth's pilgrimage. The closer the soul approaches to God, the farther it advances in God, the more clearly will it see the need of growing in humility, in sensitive submission to the Holy Spirit and to every legitimate authority, in freeing itself from all attachment to the creature and, above all, to itself.

The soul that lives the doctrine of the Mystical Body, that lives the Liturgical Year and the Holy Mass as illuminated by that doctrine, is less exposed than others to be misled by illusions. On the other hand, the doctrine of the Mystical Body gives assurance that the Christian soul will reap the full harvest of that marvelous force which is the divine life, the seed of which is received in Baptism.

That doctrine protects the soul from both discouragement and from all presumption. It recalls to the soul its greatness in Christ: the presence within it of a God Who, far more than even the soul itself, longs for its progress in this divine union, a God Whose tenderness and power draw it even while they press it forward. In the course of this holy labor in Christ, this death to self, this life unto God and for God, the soul will, sooner or later, know that it is fully free, fully emancipated, fully strong to bear, in God's own time, those necessary purifications of body and of spirit that by degrees will lead it to a union most intimate, most transforming.

VII

SPIRITUAL DIRECTION. SCHOOLS OF SPIRITUALITY AND DOCTRINE OF THE MYSTICAL BODY

Christian souls, eager for a perfection which will really lift them to heroism, or which at least (for the precept of charity knows no limit) will tend to heroism, find very valuable and efficacious help in spiritual direction which guides, upholds, governs and stimulates them in their progress towards God. It aids them to choose the methods most in accord with their own particular needs, with their own endowments of nature and of grace.

On the other hand, these methods have been systematized by the many schools of spirituality which, in spite of their diversity, have in common as the source of all their nourishment the Christian spirituality which came forth directly from Christ and the Apostles. Thanks to their diversity, they offer to souls, variable in their necessities, differing in their tendencies, ways, methods, useful to everyone to make his own the teachings, the examples and the life of Jesus Christ.

But since the doctrine of the Mystical Body, a revealed doctrine, shows more plainly than any other the ineffable intimacy of our relations with Christ Jesus, the ineffable intimacy of our relations with the Father, with the Holy Spirit and with our own brothers, that doctrine holds by its very excellence a marvelous power of arousing man to co-operate with grace. It transfigures, makes more urgent, more lovable our duties towards God, our obligations in justice towards our fellows. It is the true foundation of Christian charity.

Why not use, then, this light and this power in directing souls to whom Baptism, by incorporating them into Christ, has given a special aptitude to live that incorporation? In the doctrine itself, in the one to be directed, there are lights to be followed, energies to be developed.

The Christian's life is, in fact, the life of Christ, possessed and lived by a man. The life of Christ does not so become the life of a man save on condition and in the measure that the man is united as a member to Christ; as a member of the body is united to the head thereof; as a branch is united to the vine. The Christian life is the re-living of the mysteries of Christ by the baptized one following in his own person the principal mysteries of his Chief, and through them making himself more and more conformable to his model. This Christian life operates socially, that is to say, in a society, in one society, with the aim of building up this one society which is the Mystical Body of Christ, Christ Himself with all His members.

These propositions when stated do not harmonize, have not their full meaning, except in the light of the doctrine of the Mystical Body.

How, then, can spiritual direction, which has for its aim the aiding of a soul to live the life of Christ, to unite itself most intimately with Him, to make itself more perfectly like unto Him, to re-live more intimately His mysteries, to make of the Christian not only an individuality resembling Christ, but a member, that is, a thoroughly social being, taking his proper place, fulfilling his rôle in the social body—how, we ask, can spiritual direction fail to gain immensely by constant appeal to the doctrine of the Mystical Body?

Unexcelled in its power to unify, to simplify, to vivify revelation of which it is the core, this doctrine of the Mystical Body has likewise the gift of unifying, of simplifying, of vivifying the direction of souls.

Equally true is it that this divine doctrine, forming the very heart of Revelation, is fitted for all souls and for all times. It has been and is the inspiration of every system of spirituality which has sought to live upon the plenitude of Revelation. By spirituality is understood not only the principles of dogmatic and moral teaching which direct the faith and the conscious activity of the faithful, but also (and much more frequently) the practical methods, natural and supernatural, to be employed to make more certain our growth unto God. For example, the practical regimen to be followed, the exercises of piety, the practices of asceticism to be observed, the ideas, the sentiments that will be emphasized and will give to different schools of spirituality their particular characteristics. But whether there is question of directive principles or of methods which determine their manifold applications, it is certain that all these schools of spirituality would profit much, and yet sacrifice nothing of their rightful special characteristics, by ever keeping in view the doctrine of the Mystical Body. Why? Because this doctrine is the summit, the crown of all the truths revealed concerning the work of the Redemption. Confiding to us the secret of God concerning the world and the Church, concerning the end planned by God, the end we ourselves are to attain, it illumines not only that end but the different roads we may take thereto and permits a choice according to our own good judgment and our own needs. We are convinced that, according to the measure by which particular schools of spirituality absorb this doctrine of the Mystical Body, they will use more freely that method of Christian growth which the Church offers us in her liturgy.

Upon the heights to which enlightened direction, supernaturally prudent and strong, will seek to carry souls sincerely anxious to yield themselves without reserve to every zephyr of grace, the holiness of the Church, which is the robe of the true spouse of Christ, shines forth magnificently. In redeeming us from the sinful influences of our first origin and uniting us to Himself in a oneness of life, ever increasing, Our Saviour aimed to make us saints, human beings possessed by, completely living in God. With clear, warm light the doctrine of the Mystical Body shows forth that entire, vast work.

Conclusion of Part Three

CHRIST AND THE CHURCH

We have studied in some detail the external structure and at the same time the interior life of that vast society—the Mystical Body.

Before concluding, we wish to look upon it as a whole, in its union with Christ, its Head.

One is struck immediately with the perfect unity within an infinite variety. "One body and one Spirit: as you are called in the hope of your calling. One Lord, one Faith, one Baptism. One God and Father of all, Who is above all, and through all and in all" (Eph. iv. 4-6). How could it be otherwise? "Our common incorporation into Christ is the great principle of unity. To one single head belongs one body; otherwise we have a monstrosity. As there is only one natural Christ, it is impossible that there should be more than one mystical Christ."[22]

The one Church is also catholic, or universal. Christ died for all men. His death is not a saving death for them unless they be incorporated into Him; that is to say, unless they are of the Church which is His Mystical Body. The Church know no limits either of time or space, for she alone can bear the salvation of Christ unto the generations of all the ages and unto the nations of every clime. She knows no distinction of Jew and Gentile. All nations now have part in that which long ago was the privileged possession of Israel. Christ is the peace of the world. No more barriers, no more enmities; no longer local or national religions. In His Church, which is His Body, He yearns to establish all peoples into one new man—Christ and His members (Eph. ii. 14-16).

The Church of Christ, one, Catholic, is also Apostolic. In the Epistle to the Ephesians, which is truly the Epistle of the Mystical Body, St. Paul writes: "Built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief Corner Stone" (ii. 20).

The Apostolic College continued by the body of Bishops, carrying in themselves the entire Church, receiving from the Saviour the plenitude of His authority and His priesthood, headed by him who is the visible head of the Body and the visible corner stone of the edifice, St. Peter, perpetuated in the Bishop of Rome, such is the foundation of this new society. There is a visible head, a visible corner stone, for the Church of Christ here below is no intangible society which the eyes of men cannot see. Visible she is as well in the hierarchy that governs and sanctifies her as in the members that compose her. Visible she is in the symbols of her faith, her sacraments, in the thousand manifestations of her public life.

The Church is holy with the holiness of Christ, Who purified her by His Blood and ceases not to purify her by His sacraments, particularly the sacrament of the Holy Eucharist, pouring out through it His life and His Spirit, through it imparting His grace—life and the graces divine that bring to blossom the most attractive, the most precious virtues, that nourish the most heroic consecrations.

This Church, one, Catholic, Apostolic and Roman, holy and visible, is the Spouse of Christ, as she is also His Body. "The Church is the Spouse: the Church is the Body. That sentence says two things of the Church; in reality these two things are one and the same—the unity of the Church with Jesus Christ set forth in two different ways, from two points of view. Man chooses his spouse; the man is already fully formed, with all his members. Jesus Christ, in His individual human will, chose the Church. Jesus Christ, in His fullness as man, has been formed, is destined to increase through all days in the Church and with the Church. The Church is the Spouse of Jesus Christ because of

His own choice. The Church is the Body of Jesus because of the most intimate working of the Holy Spirit of God."[23]

Christ loved the Church and delivered Himself for her. He sanctified her by the purification of His own Blood that He might make her a Spouse all glorious, without spot, holy, immaculate. No one hates his own flesh, but rather nourishes it and cares for it. So Christ cares for the Church since she is His Body, she is His Flesh. Of Christ and the Church it is true to say: "They will be two in one flesh" (Eph. v. 25-32). Between one and the other there is in a way a communication of likenesses. That which is predicated of one may frequently be predicated of the other. As they are the one flesh, they have but the one voice. Christ speaks through the Church, the Church speaks through Christ.[24] Everything that affects the Church affects Christ. "Behold the charity of our Head. He is in heaven, yet He suffers here below what His Church suffers. Here on earth Christ is hungry; He is thirsty; He is naked; He is a stranger; He is sick; He is in prison. All that His Body suffers here—He Himself said it—He suffers. When time shall be no more, Christ, placing on His right that Body and on His left those wicked who today tread Him underfoot, will say to the elect at His right: 'Come, ye blessed of My Father, possess ye the kingdom prepared for you from the foundation of the world' (Matt. xvii. 31-46). Why? 'Because I was hungry and you gave Me to eat.' And Christ enumerates the other services of which he had been the recipient."[25] To say all in one word—the Church is Christ perpetuating Himself through the ages, continuing in His members His life, the different stages of His own earthly life, showing forth always the same virtues, passing through the world and doing good, calling all peoples to Him as the sole Saviour of men; meeting, throughout His long pilgrimage in this land of exile, with the same oppositions as of old, the same persecutions,[26] the same hatreds,[27] knowing always who of His members are in the agony of death, who suffer days of sacrifice and of self-immolation, that later He may revive in all the glory of the resurrection and of the ascension into heaven.

It is a very good sign, says St. Leo, if we have some share in the

Cross of Christ and return to the Saviour something of the sufferings which He has endured for us. That which enables us to await with absolute security the promise of our beatitude is precisely our participation in the Passion of Our Saviour. We need have no fear that such calm and peace will reign that we shall have no opportunity to merit. The Apostle declares: "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12).

The test of persecution will not be lacking where godliness prevails. Because the entire Body must live godly, so must the entire Body constantly bear the cross.[28]

These are not empty phrases. Only in their supernatural light can one explain the history of the Church as a whole, or that history in every one of her members. "The crucifixion of Jesus Christ, His burial, His resurrection on the third day, His ascension into Heaven, where He sits at the right hand of the Father—all these actual happenings cannot be looked upon as allegories so far as our own life is concerned. They are true symbols of the Christian life here below. Of His crucifixion it is written: 'They that are Christ's have crucified their flesh, with its vices and concupiscences' (Gal. v. 24). Of His resurrection: 'As Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life' (Rom. vi. 4). Of His ascension into heaven where He sits at the right hand of the Father: 'If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth. For you are dead and your life is hid with Christ in God' " (Col. iii. 1-3)[29] Hence His resurrection and ascension extend themselves. We partake of both, our bodies as well as our souls.[30]

All Christians are called to continue Christ and to manifest Christ.[31] The unique life of the God-Man, not in any fragmentary or divided way, unfolds itself under this or that aspect in this soul or in the corporate Christian body.

If all must bear some resemblance to their Head, the same characteristic will not be equally evidenced by all. In some, it will be His humility; in others His apostolic zeal. Here it will be His obedience; there, His charity. This one emphasizes His love of the Cross; another His devotion to poverty. So it runs—His exiled life, His life as a laborer, His hidden life, His life of contemplation, His public life, His life of suffering, His humiliations, His ascent to Calvary, His bloody immolation. There is no detail not reproduced in one or other of His members; no part of His life which one Religious Community or another has not chosen to re-live in a special way. The unmeasured riches of the Model make necessary these divisions of the loving labor of imitation. But the work itself goes on, will be carried to its blessed completion from age to age, from soul to soul, by the direction of the Holy Spirit, Himself the soul of the Mystical Body, the supreme Worker of all the works of sanctification.[32]

When we thoughtfully look upon, in its wholeness, the life of this society, of this Mystical Body, the harmonized life of its members, we see it in reality the prolongation of the life of Christ—a tableau unique which all the faithful have helped to perfect. That tableau is the living portrait of Christ continuing His life in this world with the co-labor of all the members of the Church, under Mary, who watches with ceaseless, motherly solicitude, under the life-giving impulse of Christ the Head and of His Holy Spirit.

PART FOUR

The Mystical Body, or the Fullness of Christ in Heaven[1]

OBJECT OF THIS PART

IN THE first part of this work we studied the place of the glorification of Christ with regard to our justification. With St. Thomas we have shown that His resurrection and His ascension are not apart from our salvation. To think of our salvation as ending with Calvary would be to make incomplete the saving power of Jesus Christ: to pass over in silence a vast part of His work, its life-giving power, its work of regeneration. All of this has, assuredly, been merited by the Passion. But the effects of that Passion, our redemption through the Blood of Jesus, would never be manifested were it not for the resurrection and ascension of Our Saviour. Nor would we witness, visibly, the new life of our souls, delivered from sin. Nor would we know our Model, the divine Example of which our new life is begotten, were it not for the mysteries of the glorification of Jesus Christ.[2]

The effective powers of Christ in the salvation of man end not with man's sojourn here. The workshops of exile yield no completed product. Every progressive step won by grace and the sacraments is a step also towards the final judgment and will not know its completion until the second advent of the Messias at the end of time.

The soul, on leaving this world, may enter into the happiness of heaven. But the soul is without its body and is thereby deprived of one of its faculties or powers. Thus its activity is limited. It lacks the full capacity for happiness. St. Thomas says[3] "man cannot be completely happy if his soul is not united with his body, as form to matter."

At death, the body returns to dust. If dust it is to remain, it would gain nothing by the second coming of Christ. Indeed, the mission of Christ would appear incomplete, unfinished. The exaltation with which St. Paul hails the new economy of salvation, restored in Christ (Rom. v. 20, 21; 1 Cor. xv. 54, 55) would be unintelligible; the Church's song "O happy fault" would be meaningless if the first plan of God, or at least its equivalent, has not been re-established.

As creation was first ordered, man was not to know any separation of his soul from his body. The whole man, spiritual and material, would enter into the happiness of heaven. That order was overturned. Is it possible to think that in the new order of salvation restored by Christ one of the essential parts of the whole man will be excluded from glory, excluded from the victory of Our Savior over death?

For the body as for the soul death does not mean an end. Otherwise how would the symbolism of the sacraments be true? The sacraments are the signs commemorative of the Passion of Jesus Christ, sensible evidences of the grace which they give, and prefigurative of the life eternal. This last signification manifestly refers to the glorification of Our Saviour and tells of blessings which are yet to be ours. Here below we are saved only in hope (Rom. viii. 24); but we have the pledges, the guaranteed titles to the blessed realities of the life beyond.[4] We would crown this, our study, with a consideration of them.

We have studied the Mystical Body in its divine Head: in its begetting, its increase, the individual and social life of its members, the different stages of its unfolding upon the earth. It remains for us to consider it as it will finally be, in its fixed and absolutely perfect state.

Thus we shall have completed the great outlines of the divine plan. To see better their extent, to look, so to speak, about the whole, we shall then go back to the origin, to that eternal act, predestination by Christ, by which God orders, disposes and rules all things in the supernatural world. The three following chapters treat of the relations of the doctrine of the Mystical Body with (1) the resurrection of our bodies, (2) the direct vision, (3) predestination in Christ.

Chapter I

THE RESURRECTION OF OUR BODIES

ST. THOMAS' entire study of this truth[5] is a theological explanation of the teaching of St. Paul thereon.

A reading of St. Thomas' commentary on 1 Cor. xv shows this. The same teaching is found in the *Summa Theologica.* Following the Apostle, he considers in order: the fact of the resurrection of the flesh; its cause; the qualities of the risen body.

The resurrection of our bodies is a dogma of our faith. Since Christ has risen, there is no doubt that we shall rise. The denial of the one is a denial of the other. "If there be no resurrection of the dead, then Christ is not risen again. . . . If the dead rise not again, neither is Christ risen again" (1 Cor. xv. 13, 16).[6]

Why is the resurrection of Christ thus one with our own? St. Paul answers: "As in Adam all die, so also in Christ all shall be made alive" (1 Cor. xv. 22). Why are we so utterly one with Christ? Because He has incorporated us into Himself. The whole argument of St. Paul is that "the final reason of all this lies in the solidarity of the elect with their Redeemer."[7]

St. Thomas expresses it thus: "The members conform to the Head. Christ our Head is living, living for all eternity. He lives in body and soul. Christ risen dies no more (Rom. vi. 9). As a result, men who are members of Christ will also live in their bodies and in their souls. The resurrection of the flesh is consequently a necessity."[8] Christ could never remain throughout eternity the Head of incomplete humankind. As He gives life to every man, He gives life to the whole man. As He welcomed the flesh which He assumed for His work of redemption, so will He welcome all flesh that has shared His life. It is as men, not as spirits separated from matter, that we are here below associated in the Passion and the life of Christ. As men, therefore, in the integrity of our nature, material and spiritual, we shall be associated in His life of glory.

Our supreme care should be never to lose our union with Christ. Whatsoever be the weakness of our nature, our destiny is indissolubly bound to that of our Head. "He Who exalts our Head is well able to heal the infirm member, provided that member remain united even unto his healing and never cut himself off by loss of faith. No one who keeps himself united to the Head need ever despair. Since Christ is the Head of the Church, and since the Church is His Body, the full-completed Christ is Head and Body. Our Head has risen. Our Head, therefore, is in heaven. He frees us from sin and from death. He gives satisfaction to God offended by our sins. His purpose is that we too rise again at the end of time; that, transformed so as to be fit for the glory of heaven, we come to rejoin Him. Where the Head is, there also are the members."[9]

Indeed, we have more than simply a pledge of our resurrection. We have the reality, the substance—Christ Himself, risen and seated on the right hand of the Father. Without our risen selves, the triumph of Christ is incomplete. Everyone who unites himself to Christ, who gives himself to Christ, who yields to His life-giving power, shares in Christ's fortune and partakes of Christ's destiny.

His entire Mystical Body is with Him; and our bodies, as we have seen, are part thereof. The Flesh of Christ has risen; our flesh also will rise again. "As Man, not as the Divine Word, Christ rose again and received eternal life. That His Flesh, risen and living, has ascended into heaven, is the promise that ours also will. We await the like inheritance, life eternal. But as yet the entire Mystical Body is not

there. The Head is in heaven; the members are on earth. But the Head will not possess His full inheritance until those bodies that He cared for are with Him. It is the full Christ Who receives the inheritance, the Christ complete in His humanity; that is, the Head and the members."[10] Origen so expresses himself in speaking of the rebuilding of the temple. The temple is the natural Body of Christ, and the Church, His Mystical Body.

"The stones of the building lay scattered in ruins; the bones of Christ seemed parted one from another by suffering and by pain. But the temple will be rebuilt; the Body will rise again in three days. There will be a new heaven and a new earth. As the material Body of Christ was crucified, was buried and rose again, so has the complete Body of Christ, made up of all His holy ones, been crucified with Christ. With Christ, it has been buried; with Christ it is risen. It goes forward in newness of life; and in time its blessed resurrection will be effected."[11]

The power of the risen Christ extends, is commensurate with His office as Head. Jesus Christ is the Head of all men, whosoever they be, although in different degree. In the measure that any man departing from this life has Christ for his Head, in that same measure will he share in the fruits of the power of Christ's resurrection.

Unrepentant sinners have refused to partake of the grace of Christ. They have either refused to believe, and therefore were never more than potential members of Christ, or, as Christians faithless to their Baptism, they have been attached to Christ only as a dead branch to a tree, from which it will take no nourishment and consequently yield no fruit. They have not wished for the inflow of Christ's vitalizing power. They have been willing to let their soul remain dead in sin.

Nevertheless, the Saviour, because of His human nature, is their Head. "Those things, the reason of which comes from the nature of a species, must needs be found likewise in all the members of that same species."[12] For that reason, their natural life will be restored to them. In that life they will carry their resemblance to Christ. But it will be only unto their condemnation and their punishment. In that life they will possess their risen bodies; that life will endure forever in hell—and be, indeed, a second death.[13]

St. Cyril of Alexandria voices the same teaching. "Those who have not received the faith of Christ, those who have not participated in Christ (through the Holy Eucharist, as the text indicates) will not live again on the resurrection day. What then? Is not every creature who dies recalled to life? He certainly is. All flesh shall rise again. We have shown that the mystery of Christ extends to all humanity. We believe that in Him, our entire human nature was freed from corruption. All shall rise again because of the resemblance of all to Him. For our sake He rose; as Man He includes us all. Adam, through himself, brought death to all of us; so Christ, through Himself, the first-born of the dead, has brought resurrection to all.

"But it is written (John v. 29; Matt. xxv. 46), they who have done good will rise to life: they who have done evil will rise to judgment. To rise for chastisement, to go out of life for punishment seems to me more bitter than death itself."[14]

We shall rise again, and the reason is our incorporation in Christ. What is the efficient cause of this return of our bodies to life? The efficient cause of our death to sin is the Passion of Christ. What mystery in the life of Our Saviour is the cause of our recovery of life? St. Thomas answers, following, as always, St. Paul—the mystery of the resurrection of Jesus Christ.[15] As Aristotle stated long ago, "In every genus that which is first is the cause of those that come after it." But Christ, by virtue of His bodily resurrection, is called the "first-fruits of them that sleep" (1 Cor. xv. 20), "and the first-born of the dead" (Apoc. i. 5). The Resurrection of Christ is, then, the cause of the resurrection of all men. In the first part of this study, we saw that the Resurrection of Christ is the cause of our justification; in other words, of our spiritual resurrection. But the Resurrection of Our Saviour has without doubt closer relation with our bodily resurrection than with our spiritual. Much more, then, is it the cause of our return to physical and corporal life.[16]

We must never lose sight of the office of the humanity of Jesus Christ. "It is Christ's human nature that makes Him the Mediator between God and men. The gifts of God reach not man save through the humanity of Jesus Christ. We are saved from spiritual death by the divine grace given to the soul, by the Holy Eucharist above all else, which is the reception of the Body and Blood of Jesus Christ.[17] Eventual freedom from corporal death must also be the result of a resurrection effected by divine power. Christ, as Man, has received from God the first-fruits of grace which are the source of our grace. Our resurrection began with the Resurrection of Christ. His Resurrection is the cause of ours."[18]

His Resurrection is the cause, both efficient and exemplary, of ours. When we say the efficient cause, we do not mean that the humanity of Christ, by its own power, and because Christ has risen from the dead, delivers us from the death of the grave. We do mean that His humanity as an instrument is such an efficient cause. In this work, as in all the works by which Christ has liberated us, His humanity is the instrument of His divinity. From the Divine Word Who assumed it, the Flesh of Christ receives its life-giving power. That He might complete His mission for mankind, He rose in His own Flesh. "The Word of God gave immortal life first to His own human Body, that thus He might effect the resurrection of all humanity."[19] St. Thomas repeats one of the more familiar sayings of St. Cyril of Alexandria, "The Word began by giving immortal life to the Body which He took, and through that Body He gives, using His humanity as the means, life again to men."[20]

The Resurrection of Christ is the exemplary cause of ours—the picture of our own victory over death. His risen humanity is the perfect model for our own humanity regenerated for life eternal. For the Divine Person Who deigned to take flesh of the Virgin Mary, the Resurrection of His Body meant putting on of wondrous gifts of supremely perfect qualities. In this also, His Resurrection is the Model and example of our own. "He will reform the body of our lowness, made like to the Body of His glory" (Philipp. iii. 21). Here again, as in the work of our justification, Christ is in every way the perfect, the unapproached Artist reproducing Himself in countless living copies.[21] The consideration of the Resurrection of Christ as the exemplary cause reveals the difference between the office of the Passion and that of the glorification of Jesus. With regard to efficient causality, to be referred always to the divine power, the death and the Resurrection of Christ are the two complete causes of death to sin and regeneration unto life. But, looked upon in the order of exemplary causes, the death of Christ, by which He gave up mortal life, causes the destruction of our death. The resurrection, on the contrary, at which Christ began His new immortal life, is the cause of the renewal of our physical life. The Passion, however, is the sole meritorious cause.[22] As an efficient cause, it reaches only, properly speaking, to the just, to those who bear resemblance to the Son of God.[23]

We have already reasoned thus[24] when we compared the causality of the Passion and that of the Resurrection, in the work of our justification. The efficient, principal cause of the resurrection of the body, as of the regeneration of the soul, is the divine power. The efficient instrumental cause and the exemplary cause is the Humanity of Jesus Christ. The meritorious cause is all the works of Christ, particularly His death. Bodily resurrection, spiritual justification flow from the same source, Christ the Head, and by that same title are effected in us—members of Jesus Christ.

From another point of view we find new likenesses, fresh analogies between the resurrection of the body and the justification of the soul; both are similar, incomplete, imperfect, certain, at one and the same time. Our salvation, so long as we are living members of Christ, is assured. For the like reason, the resurrection of our body is certain. The one and the other have already begun; that which will yield both has been effected. As with Christ we are really dead to sin, so with Him we are risen to immortal life. Such is our solidarity with Christ that St. Paul may speak of our resurrection, our ascension into heaven, as having already taken place. "God hath quickened us in Christ . . . and hath raised us up together, and hath made us sit together in the heavenly places through Christ Jesus" (Eph. ii. 4-6).

Again we must insist upon the office of the Humanity of Jesus Christ in all His saving work. When treating of the Holy Eucharist we recalled how the Fathers insisted that the divine life which comes to renew the soul comes through communion with the Flesh of Christ, eaten spiritually or sacramentally. This communion, they say, is ever necessary, because it is the only means established by Christ by which He gives Himself to us and incorporates us into Himself.

The Flesh of Christ is not simply a means by which He might suffer and make expiation. By the immolation of His Flesh the Word merited our redemption. But only because He gives us that Flesh in the Holy Eucharist does He communicate to us His life and the merits He won on Calvary. Our sanctification, like our redemption, is the work of the Word made Flesh, of Christ, the God-Man. Spiritual life comes not to the soul except through the same means.

The Word of God, says St. Thomas, gave immortal life to His human body and thus He effected the resurrection of all men. This bond of the resurrection which will on the last day unite the Humanity of Christ and the bodies of the just will not be their initial relation of union. For this life-giving power of Jesus Christ will be exercised only on those human bodies that have antecedently had contact with that power. Where, here below, may we find this life-giving Flesh, vehicle of life for soul and for body? Our Saviour Himself gives the answer: " 'Your fathers,' " He said to the Jews, " 'did eat manna in the desert, and are dead. This is the bread which cometh down from heaven, that if any man eat of it he may not die. I am the Living Bread which came down from heaven. If any man eat of this bread, he shall live forever. And the bread that I will give is My Flesh for the life of the world.'

"The Jews, therefore, strove among themselves, saying: 'How can this man give us His Flesh to eat?' Then Jesus said to them: 'Amen, amen, I say unto you, except you eat the Flesh of the Son of Man and drink His blood, you shall not have life in you. He that eateth My Flesh and drinketh My Blood hath everlasting life and I will raise him up in the last day' " (John vi. 49-55). Jesus Christ takes care, says St. Thomas,[25] to prevent false interpretations when He announces the living bread, the bread of life, He does not designate it to be the Word, which He is; not the soul alone within Him, but His Flesh Itself; and He affirms that His Flesh gives life because of its personal union with the Word of God. "I am the Living Bread . . . and the bread which I will give is My Flesh." Consequently, he who would live eternally in body and in soul must eat of the Flesh of Christ.

Interpreting verse 55, "And I will raise him up in the last day," St. Thomas reaches by another way the same conclusion (Rom. viii. 11).

St. Paul states: "He that raised up Jesus Christ from the dead shall quicken also your mortal bodies because of His Spirit that dwelleth in you" (*Ib.*). He who is a member of Christ possesses the Spirit of God, the Spirit of Christ. There is no possession of the Spirit of Christ outside the Mystical Body.[26] The Holy Eucharist alone incorporates us into Christ, makes us sharers in His Life and consequently in His Spirit, and this is stated by the Apostle to be the pledge and the reason of our resurrection.

Thus, in a new light, the incomparable importance of the Holy Eucharist is revealed to us. It is truly the center of Christianity. Everything converges upon it. If in his Christian thought one wanders from it, he is forced at once to return to it. It is the sole principle of life for soul and for body. As a matter of fact, continues St. Thomas,[27] it is proper to attribute the resurrection of the body to the sacrament of the Eucharist. In the Holy Eucharist is not only the Word but also the Flesh assumed by the Word. It is proper, then, that the Holy Eucharist be the one cause of the resurrection of the soul and also of that of the body.

Ever the same source brings life to the members of Christ in the various phases of their earthly existence. The Holy Eucharist incorporates them into the Saviour and associates them in His life here below. The Holy Eucharist assures their soul life eternal and their bodies a glorious resurrection.

By His death on the Cross, Christ has paid all our debts and merited

every kind of grace that we may be made the more like to God. He has enclosed all these riches within the Holy Eucharist as in a unique treasury and permitted us to make them our own.

St. Cyril of Alexandria thus speaks of the life-giving power of the flesh united with the Word, received by us under the sacramental species. "He, Who by His nature is life, can triumph over corruption, must vanquish death. Death has come upon us by reason of sin, and has subjected the human body to corruption. Nevertheless since Christ is in us in His own Flesh, all of us shall rise again. It is incredible, nay, it is impossible that life should not give life to those in whom it dwells. With damp straw we cover the slumbering coal that we may thus preserve its fire. Our Saviour Jesus Christ, through His own flesh, hides life in us, life as a small germ of immortality which will eventually bring to naught every power of corruption."[28]

Our bodily resurrection has, in a sense, already been accomplished. The cause thereof has completed His work. Infallibly, if we place no obstacle, the effect will follow in God's appointed time.[29] With the exception of Mary, and perhaps of some privileged others, all the saints, even those of earliest time,[30] even those whose merits are most excelling,[31] await this solemn hour. This resurrection will be the last of the fruits of our incorporation in Christ, the fullest association in the mysteries of His life. Since the copy is like unto the model, we need but look upon the Saviour risen, to see the just coming forth from the tomb.

We need not dwell longer on this question nor follow St. Thomas, point by point. Certain high lights will summarize his thought. The Resurrection of Christ is the model, the exemplary cause of our own. That is the principle; and from it we may draw these conclusions:

As did Christ, so shall we rise with the same body we had on earth, restored in all its integrity. The Risen Christ Who showed His feet, His hands, His side transfixed, showed the same Body as that which had suffered and redeemed us on the Cross.[32]

As Christ rose, all of us shall rise with perfected growth. We shall have the full use of all our faculties, and every corporal or spiritual defect will have disappeared.[33]

Like unto the glorified Christ, our bodies will have the same qualities as His own, impassibility, immortality, suppleness, agility, clarity.

In studying the qualities of the glorified body, St. Thomas simply develops[34] those properties named by St. Paul as belonging to a risen body. "It is sown in corruption, it shall rise in incorruption. It is sown in dishonor, it shall rise in glory. It is sown in weakness, it shall rise in power. It is sown a natural body, it shall rise a spiritual body (1 Cor. xv. 42-44). The same corruptible and mortal body which we have from the first Adam will put on the incorruptibility, the immortality and the glory of the new Adam (*Ib.* 45, 53, 54). Having borne the image of the earthly Adam, we shall bear the image of the heavenly Adam (*Ib.* 49).

Then shall come to pass the saying that is written: " 'Death is swallowed up in victory. O death where is thy victory? O death, where is thy sting?' . . . Thanks be to God, Who has given us the victory through Our Lord Jesus Christ" (*Ib.* 54-57).

Chapter II

THE DIRECT VISION

THE power conquered by the resurrection of the body is the power of physical death. St. Paul speaks of it in his Epistle to the Romans as a power indissolubly bound up with sin, and which came into the world with sin. "Wherever sin had place, death followed. Sin made the breach through which death entered. The dominion of the one is commensurate with the dominion of the other."[1] Satan, the eternal enemy of man, shall see this defeat of death at the end of the world when the elect, risen, reunited forever to their Head, will sit at the side of the sovereign Judge and give sentence on the twelve tribes of Israel.[2] Then will shine forth the triumph of those who despised the world in order to keep themselves with Christ, to remain even to the end His faithful members. Associated here below in His humiliations and His sufferings, they will be associated in all His victories. They will be assistants of the Great Judge on the last day.[3]

But death, with regard to the majority of the elect, will have long since suffered a defeat of another kind. "Death signifies sometimes the physical separation of the soul from the body; sometimes the deprivation of sanctifying grace; sometimes the eternal perdition, called by St. John a second death; sometimes all these things together, united as they are to one another by a bond of intimate dependency."[4] For St. Paul and St. John all these are consequences of the one same cause—sin. Jesus Christ came into the world to put an end to the empire of sin and death, to give life, in all its forms, more abundantly, life of the body, life of the soul. According to St. Paul and St. John, "life in all its fullness is at the same time the life of grace and the life of glory, participation in the justice of Christ, the celestial blessedness which is the spontaneous florescence of charity and the glorious existence of the resuscitated body, which is the complement of blessedness."[5]

All these blessings, included under the title "life," are effects of the grace of Christ the Head. Defeated in the body, because of the resurrection of the body, defeated in the soul because of sanctifying grace, death will see itself completely vanquished by the entrance of the soul into eternal life, into the direct vision of God.

Heaven, beatitude, life eternal, consists of the direct vision of God; that is to say, the knowledge (John xvii. 3), the sight, the love of God, seen in His own essence, as He is in Himself, not through any veil or any created intermediary. This is participation in the happiness of God through the perfection of divine vision.[6] "Life eternal," says St. Gregory Nazianzen,[7] "is God united with those whom He has made sharers in His own nature and to whom He manifests Himself." Life eternal is also "the clear, perfect manifestation of the Most Blessed Trinity, giving Itself entire to every soul as the object of the soul's contemplation and possession, revealing Itself to our minds in the full light of Its divinity."[8] "Life eternal," says St. Irenaeus,[9] "is the vision of God." He explains thus this vision of God which is at the same time the possession of God. "Even as they who see the light are immersed in the light and know its clarity, so they who see God are immersed in God, and are illuminated in Him. The clarity vivifies them. They who see God receive life. Thus the Infinite, Who cannot be held or embraced, makes Himself visible, communicates Himself to human intelligences, that they may have life through the possession and the vision of Himself."

The direct vision is bound up in the closest way with the doctrine of the Mystical Body. We have shown and we have repeated time and again, that for us there is no life divine outside of Christ; that only

our incorporation in Christ gives us that life of grace by which we become "partakers of the divine nature" (2 Pet. i. 4). It is necessary for us to add now: there is no salvation, there is no life eternal without grace. Indeed, the grace which flows from Jesus Christ is nothing less than the beginning of eternal life. Grace is glory initiated; glory is grace consummated. The life of the blessed is always presented by St. Paul and the Fathers as the unfolding, the natural flowering of the life of grace. That thought abounds with St. Thomas. To the question How can the eternal life be merited? he gives the answer: By sanctifying grace. The sacraments are necessary for salvation because they are the channels through which it has pleased Our Saviour to give to us His grace. The usefulness or the necessity of this or that sacrament, of this or that disposition with regard to the supernatural, arises from its usefulness or its necessity for the possession of divine grace. There is, therefore, a correlation perfect, most intimate between grace and glory, but grace ushers one with full right into glory. There is no break between the one and the other; there is no difference except such difference as marks the acorn from the oak which grew therefrom. There is but a development natural to the order of grace. According to St. Paul: "There is no break of continuity; grace spontaneously changes into glory, as the plant becomes a tree by virtue of its vital force."[10]

By grace, of which Christ the Head is the source, we become the sons of God; but if we are sons, we are heirs also: heirs of God, co-heirs of Jesus Christ, provided that we suffer with Him in order that we may be glorified with Him (Rom. viii. 17). We already possess glory, not in fact, but by right. St. Paul may say, "Whom He justified, them also He glorified" (*Ib.* 30), and the verb is put in the past tense "since the glorification, assured on God's part, is already begun actually and in principle."[11]

"We are now the sons of God; and it hath not yet appeared what we shall be. We know that when He shall appear, we shall be like unto Him, because we shall see Him as He is" (1 John iii. 2). "We see now through a glass in a dark manner, but then face to face" (1 Cor. xiii. 12).

Glory is, then, the consummation of grace. Here below, St. Gregory Nazianzen writes,[12] we receive through the faith a ray of the light divine; we see only through a glass and through images, but there, in heaven, having attained the very source of light, we shall, with soul purified, look upon pure Truth Itself.

In another place, he begs St. Basil, who had departed this life for heaven, that he, living now in the presence of the holy and the ever blessed Trinity, contemplating It in Its clarity and Its plenitude, may pray for his brothers here on earth, who still have but slight knowledge, but a feeble picture, that their yearnings also may be fulfilled.[13]

Heaven will more than satisfy our need of God: more than answer those heavenly aspirations which faith and grace arouse in our souls. St. Basil[14] wrote in like vein: Our spirit is too gross, too much occupied with material things to be able to give itself to the unclouded contemplation of the Godhead. But, led by the visible beauties of the creature and of creation, it dwells upon the workings of the Creator and so tries to see the Divinity Itself.

St. Augustine[15] joins grace and glory as two things, one of which bespeaks the other. In his discourse on Psalm 49 he asks how it is that men may be called gods. He answers: "Clearly, those whom God calls gods could not be born of the substance of God, but are so called because they have been deified by grace. That which justifies is that also which deifies, because in justifying us, it makes us sons of God. Having been made sons of God, we are as gods, not by nature or by birth, but by the grace of adoption. There is but one only Son of God, Jesus Christ, Our Saviour, true God with His Father. Others who become gods, become such only by the grace of God. They are not born of His substance, nor are they in the way of being what God Himself is. God has done them the favor of permitting them to be like unto Himself, to be co-heirs with Christ. Such is the love of this Heir that He wished to have co-heirs with Himself."

In heaven, then, we shall possess the selfsame God Whom sanctifying grace brought to dwell in our souls here, the selfsame Word made flesh, into Whom the Eucharist incorporates us. But here below, we see by the dimmed light of faith; we are not conscious of the divinity which communicates Itself to us and makes us like unto God. In heaven the fullness of day will break; the light will shine without shadow nor through a veil; the full consciousness will be ours. Since grace and glory are so intimately related as to be but two phases of the one life, one sees the close bond binding this direct vision to incorporation into Christ, for the latter alone can give us grace, the seed of glory. This is the teaching which St. Paul summarizes in the words: "The grace of God is life everlasting in Christ Jesus our Lord" (Rom. vi. 23).[16]

The direct vision of God belongs only to the soul. The body has no part therein save that the beatitude of the soul through its very superabundance overflows into the body itself. The beatitude of composite man, made up of body and soul, will be the contemplation of the incomparable glory of God in creatures, particularly in the glorified bodies, and above all else in the most sacred Humanity of Our Saviour.[17]

Moreover, our intelligence will no longer know God through creatures, no longer need to mount, by reasoning, from creation to the Creator. It will see God Himself in these things visible with regard to the body. St. Thomas[18] says that St. Augustine points out clearly to those who would consider his words, the way in which God can be seen in this corporal manner. "It is easily believable that we shall then so view the bodies of a new heaven and a new earth as to see therein, with clearest evidence, God supremely present and governing all things corporal. Actually now His invisible attributes are made manifest to us by the things which He has created, but this will not be our manner of knowing God in heaven. Even as we here can with open eyes see the life of men, and therefore have no need of faith to believe in such life, so there we shall have no need to have faith in God, for we shall see God Himself."

We shall possess then in perfection that sense of the divine with which on earth particular saints were more or less highly favored, which enabled them to see in creatures the presence and the action of God, and to see creation itself as the temple of the Creator.

Moreover, St. Thomas[19] continues, this knowledge which we shall have of creatures does not perfect the intelligence which enjoys the direct vision except in the measure that it increases our sight of God, nor will it distract us from the contemplation and the love of our Supreme End. Here are most fitting the beautiful words of St. Augustine in his *Confessions*.[20] "Unhappy is he who knoweth all these, and knoweth not Thee; but happy whoso knoweth Thee, though he know not these. And whoso knoweth both Thee and them is not the happier for them, but for Thee only."

Of the works of God, the Humanity of Jesus Christ with its perfections, in a sense infinite, will be, above all else, the object of the contemplation of the blessed.[21] Christ the Head will continue in heaven His office as the Source of light, of truth, of love. Jesus Christ is, indeed, the Word Incarnate. But the Word of God will be in heaven also the light of our soul: the source whence our intelligence will derive its life. Here on this earth, we know through a word formed by our mind, through the aid of the senses. In heaven we shall see God, not in a word created, ever in some way deficient, but in the Word increate and eternal, the Word which is the true substantial image of the invisible God (Col. i. 15), the brightness of the glory of the Father, the figure of His substance (Heb. i. 3), one with the Father of Whom He is begotten. He will be the eye of our soul, looking upon the Divine Essence and Its ineffable perfections.

Our soul, itself spiritual, is, in comparison to the pure spirituality of the Divine Word, but a matter waiting to be informed, vivified, illuminated by this divine soul, which is the Word. Beholding God in the Word, we shall in reality see His essence. "The vision of the Divine Essence," says St. Thomas,[22] "is for the blessed a sharing of the light which has passed into them from the Divine Word as from a source." The direct vision, writes St. Irenaeus,[23] the eternal life, is "the manifestation of the Father through the Word."

Moreover, the soul itself of Christ, seeing fully in the Divine Essence all things which in God are the object of the knowledge of vision, all that were, all that are, all that will be, will communicate this, His knowledge, to other souls according to the degree of clarity with which they will know God.[24] That degree is proportioned to the charity of each soul; in other words, to the union, more or less intimate with, to the likeness more or less perfect to Christ the Head.[25] Thus will the soul of Christ enlighten all other souls on that which Christ's soul sees more perfectly than any and every other soul in the Word to Whom Christ's soul is personally united. Christ will illumine His members according to the measure of their union with His Mystical Body: "The glory of God hath enlightened it [the City of Jerusalem], and the Lamb is the lamp thereof" (Apoc. xxi. 23).

Glorified in His body, beatified in His soul, by the direct vision of God, is there still something lacking to the just one? Indeed, these are not all that Jesus Christ has reserved for His elect. Glorified bodies, we have said, have marvelous properties. Souls also, will have their special adornment, their particular riches.

Christ is the Spouse of the entire Church, as He is the Head of the entire Church. Christ is also the Spouse of every soul. Heaven will witness in all their splendor, the final marriages of the Bridegroom and the Bride, of Christ and the Church, of Christ and His members. In every marriage the bride brings her dowry. In heaven the same tirelessly generous hand gives without limit: it is the hand of Christ. Surely to His members on earth He has given gifts of every kind, and has been unsparing in the giving; but such gifts may not be called a dowry,[26] for, as a rule, the dowry is not given to the bride until the day she is led into the house of the bridegroom. "But," the Apostle declares, "during our sojourn upon earth, we are far from God" (2 Cor. v. 6).

In heaven, that spiritual marriage of which St. Paul writes will be realized in its fullness: "This is a great sacrament: but I speak in Christ and in the Church" (Eph. v. 32).

We have already emphasized the most imperative rôle of the Holy Eucharist in the resurrection of the body. We have seen that through the Holy Eucharist we are in communication with that risen humanity of Christ which, acting by the omnipotence of the Word, is the cause of our own resurrection. But the formal teaching of Christ Himself is that there is no life of grace without some sharing in the Holy Eucharist. Nor, without such sharing, is there eternal life, since eternal life is the unfolding of grace in the light of glory.

Consequently, the Eucharist, in which we receive, with the Body and Blood of Christ, the Word of God indissolubly united to that Body born of the Virgin Mary, the Eucharist is, indeed, the Bread of Heaven, the Living Bread which gives eternal life.[27] Because of the Holy Eucharist, we possess here on earth the source of all our future glory—even that of the direct vision, since Christ, Who is the resurrection and the life, incorporating us into Himself, unites us to the very source, the Word Divine, which in turn vivifies our soul and our body.

In heaven, the place of every and of supreme perfection, the place wherein the whole work of Christ is crowned and consummated, the symbolism of the Eucharist will be, in every way, and forever realized. There, for all eternity, will be fixed in divine charity, the ineffable union of the Head with the members, of the members with one another and, through the Head, the union of the whole Body with God. Even as the Son exalted His own Humanity as consort with the life divine, so does He make consorts of His own Humanity the members of His Mystical Body, making Himself the life of their souls, the life and light of their bodies.

The Mystical Body, it may be said, is the Incarnation extended insofar as for all men it is the Humanity of Jesus Christ drawing to Itself every individual human nature that the latter be enabled to live the life of the Word: here on earth through the Holy Eucharist and in the veiled light of faith; in heaven above, with full knowledge and in the most pure light of glory.

One is not surprised, then, to learn that, particularly in the first centuries of Christianity, the Eucharist is spoken of not only in its own proper sense but also in a mystical sense; that is to say, with reference to the greater realities of heaven. St. Ignatius, for example, speaking of eternal communion with the Divine Essence, finds his images in Eucharistic Communion, just as, apropos of the Mass, St. Paul and St. Peter describe the Christian life and the Christian virtues in language borrowed from the Eucharistic sacrifice: "I write you, inflamed with desire to die for Christ. No longer is there within me any fire of love for the creature; but a spring of living water, rising up within me, speaks to the depths of my heart. Come to the Father. No longer have I pleasure in corruptible nourishment nor in the joys of this life. I long for the Bread of God, the heavenly Bread, the Bread of Life, which is the Flesh of Christ, the Son of God. I long to drink the Blood of Christ, which is charity incorruptible and life eternal."[28]

St. Irenaeus presents the Incarnation as a preparation, an apprenticeship of that communion, which will be fulfilled in heaven, with the Word of God and the Spirit of the Father. God, he says, is like unto a mother who gives nourishment to her child according to its age and its strength. "The Perfect Bread of the Father in coming here below with a human nature is given to us even as milk is given to babes, that, nourished by His human Flesh and habituated to the drinking of His human Blood, we may be able to eat and to drink the Word of God and possess in ourselves that which is immortal Bread, the Spirit of the Father."[29]

St. Augustine[30] delights in developing these same thoughts. They are found also in the prayer of St. Thomas, which the Church recommends for thanksgiving after Mass.[31] The Holy Doctor ends it by asking God the Father to bring him to that ineffable banquet where the Father, with the Son and the Holy Spirit, is for His saints true light and fullness of content. This is why so many Postcommunions make reference to heaven, to that eternal communion of which Holy Communion here below is the symbol and the promise already full and efficacious. "Grant us, O Lord, that we may have to the full that eternal enjoyment of Thy Godhead, prefigured by Thy Precious Body and Blood which we receive in this present life."[32]

It is not only as a sacrament, that is to say, as a participation in the Body of Christ and, through Him, in the Godhead, that the Eucharist begins for us here on earth the life of heaven: but also as a sacrifice. Holy Mass here on earth offers us, consecrates us, dedicates us to God, after the example of Christ, and with Him and through Him. It is a prelude for us to the Mass of heaven, in which Christ, the Priest forever, offers, consecrates, dedicates to His Father both Himself and all His members.

Holy Mass associates us in the heavenly liturgy described by St. John in the Apocalypse, and forecasts the fulfillment of the universal tradition concerning the whole Mystical Body, that Jesus Christ, at the end of the world, with all His elect subject to Him, will subject all to the Father (1 Cor. xv. 23-28). While awaiting this endless Mass of paradise, at which there shall be communion which knows no veil, the Church, in many of her "Secrets" prays God to receive our Eucharistic Victim to make of us also "an eternal oblation."[33] Through the sacrifice of the Mass we serve our apprenticeship for the life of heaven by our life here of praise, of adoration, of thanksgiving, of the total offering of self to God. Through Eucharistic Communion we begin here that divine union ending in the direct vision of God. We realize now the wealth of that Secret of the Sunday within the octave of Corpus Christi: "May the oblation we dedicate to Thy Name cleanse us, O God: and make us daily advance in the practice of a heavenly life"—from the liturgy of earth to the liturgy of heaven!

When that vine, the Universal Church, planted by our heavenly Father, which from Abel, the first of the just, even unto the last of the elect will have yielded saints almost as great in number as the branches which it sent forth;[34] when that vine will have had its full growth and its perfect development; when the bodies of men have risen from the grave; when the last judgment has been completed, then the Mystical Body in its completeness, Christ in His fullness, the integral Christ—for "all the other saints form with the man Christ but the one Christ"[35]—will make its ascension into heaven to enjoy eternal happiness.

That will be the true triumph of Christ, His true entry into the eternal Jerusalem, of which His triumphal entry into the Jerusalem here was but an image, a portent and a figure.[36] Then will be fulfilled the prayer which the Church offers at the Blessing of the Palms. Having explained the symbolism of the palm branches with regard to the triumph of Christ over the prince of death, and having affirmed that she with firm faith holds to both the ceremony and its signification, the Church solemnly asks of the Almighty Father through Our Saviour Jesus Christ, "that we, whom Thou hast made His members gaining by Him and in Him a victory over the empire of death, may deserve to be partakers of His glorious resurrection."[37]

Then will come from humanity through Christ that astounding defeat of Satan, the tempter in the paradise of earth. The very ones whom the bitter enemy robbed of the happiness of their first home, the same, now incorporated into Himself, the Son of God will gather together on the right hand of His Father.[38]

Then, the edifice of the Church being complete, there will begin for the Perfect Man, as St. Augustine terms[39] Christ the Head and the Body including all its members, eternal happiness, wherein God will be all in all, the enduring Sabbath: rest, vision, love and endless praise.[40]

Then will the work of Christ have received its supreme, its perfect crowning. For eternity all those who have accepted Christ as their Head and lived His life[41] will be separated from the wicked and the damned.[42] Then every bond of relationship and friendship, unless it was confirmed and renewed in the great unity of the Mystical Body, will be abolished.

Here in conclusion we may fittingly recall that urgent invitation of St. John Chrysostom fitted to arouse the indifferent and the careless, as well as to increase the zeal of the zealous. Addressing himself to catechumens, he says: "You who have not as yet merited this sacrament of Baptism should do all you can to make yourselves worthy of it, in order that you may be one body, and brothers one of another. So long as we are separated, so long as the heavenly relationship is not established, no bond of paternity, of sonship, of brotherhood, no bond of any kind, constitutes an abiding relationship. Of what use are the bonds of the flesh, the bonds of dust, unless we be united in spirit? What profits affinity upon earth if in heaven we are to be strangers, one to another? But the catechumen is a stranger to the baptized. The former has not the same Chief; nor the same Father; nor the same city; nor the same nourishment; nor the same clothing; nor the same table. The former has no part in any of these things. Having nothing in common, what, then, I ask, can you share with the faithful? But 'we are even twin brothers,' some will answer; or 'we have the one mother,' others will say. That is not sufficient to establish an enduring relationship. Labor, then, to become co-citizens of the one same country."[43]

That country of the elect is here below the Church: above, it is heaven; or, rather, on earth and in heaven it is the Mystical Body of Christ.

Chapter III

THE MYSTICAL BODY AND PREDESTINATION IN CHRIST

THE glorification of Christ and of His members marks the supreme fulfillment of the purposes of God with regard to humankind.

Now having followed to its fulfillment the divine plan, let us go back to the origin of that plan, before time was, in that changeless eternity where God knows and sees all things. Our heavenly glorification in the Mystical Body is in truth the flowering "of those divine acts which in their order and succession make certain the hope of the just."[1]

"To them that love God," says the Apostle, "all things work together unto good . . . , for whom He foreknew, He also predestined to be made conformable to the image of His Son . . . , and whom He predestinated, them He also called, and whom He called, them He also justified, them He also glorified" (Rom. viii. 28-30). Foreknowledge, predestination, calling, justification, glorification—such is the order of the divine action with regard to the salvation of men.[2]

Of these divine activities, some, says St. Thomas, are of eternity itself: one connotes knowledge of future events; the other marks a certain causality with regard to future events. Predestination "is concerned, not only with eternal life which is bestowed because of merit, but embraces every blessing bestowed by God in the order of salvation and prepared for man by God from all eternity. All the blessings bestowed on us in time by God, God prepared for us from eternity."[3]

The graces given to His holy ones[4] by God in time are these: first of all, calling, which marks the beginning of salvation, the inclusion, as one of those foreknown and predestined;[5] then justification, or the infusion of sanctifying grace; and glorification, proportioned here below, says St. Thomas, to progress in virtue and growth in grace, and completed in heaven by the exaltation of glory.[6]

St. Paul, therefore, in the text from Romans just cited, includes all the divine activities with regard to our salvation. But we have seen that it is in Christ we are justified. It is in Christ that the seed of sanctifying grace spontaneously transforms itself in heaven into glory. And now we declare that it is also in Christ, and as members of His Mystical Body, that we are foreknown, called, predestined. Everything concerning our salvation is done in Christ. The light of our relations with the Incarnate Word brings out more clearly our existence in the eternal purposes of the Creator before time began: as it also brings out more clearly our present existence in grace and our future existence in glory.

Predestination, above all else, wins our attention. St. Thomas defines it by these terms: "Predestination properly so called is the act by which God, from all eternity, rules and ordains the effects of grace in time."[7] Predestination refers only to the supernatural gifts for the reception of which the rational creature has been made capable. Above rational creatures there is no one but God to Whom the intelligent creature is united by grace. This grace consists in the giving of the gift of prophecy or of miracles, or in union with God Himself, either by sanctifying grace, the grace of adoption which is offered to all, or by the grace of personal union which belongs to Christ alone. The union of Christ with God by the grace of personal union, and the union of man with God by the grace of adoption—that, for St. Thomas, is the proper object of predestination.[8]

As we are predestined, so is Christ predestined. Because the divine and eternal operations of God are absolutely simple, it is one and the same act by which God has predestined both Christ and us. Consequently, in considering the act of predestination on the part of God, one may not speak of a partial causality of the predestination of Christ with regard to our own. If, however, we examine the effects of predestination in Christ and in us, we shall be able to say: the predestination of Christ is the exemplary and the efficient cause of our own predestination. Then we begin to understand that mysterious influence of the Head over His members which makes of the latter copies, reproductions of their Head. Everything in the work of salvation is a reflection of Christ, and is done through Him.

Do we wish to understand the manner of our predestination? Consider, then, the predestination of our Head. St. Augustine says: "The resplendent light of predestination and of grace is Our Saviour Himself, Jesus Christ, the Mediator between God and men."[9] His predestination and His grace throw light upon ours; they are, of ours, the light, the model, the example.[10]

To what, first of all, are we predestined? Christ Himself is predestined to be the Son of God by nature. We ourselves are predestined to divine sonship by adoption, and thereby we share in a certain way in natural sonship. "Manifestly that which is of itself is the measure and the pattern of those things which are not of themselves but are of this other by participation therein. So the predestination of Christ to be the Son of God by nature is the measure and the pattern of our predestination and of our adoptive sonship, a true sharing and image of natural filiation."[11]

"The end, the result of predestination," says St. Thomas elsewhere,[12] "is our likeness to the true Son of God. The Apostle himself declares, 'God has predestined us unto the adoption as children' " (Eph. i. 5). But this adoption as children is naught else than our likeness to Christ. He Who is adopted as a child of God is made like to the true and only Son of God. With Christ, he has a right to the heavenly inheritance, the right also to share in the splendor of Him Who is begotten by the Father as "the brightness of His glory" (Heb. i. 3).

In the second place, how and by what title is the gift of divine sonship, natural to Christ, adoptive for us, received? By grace: by gratuitous title, by the free gift of God. In Christ, the human nature is hypostatically united to the Son of God without any antecedent merit. In like manner, gratuitously we share in the grace given in its plenitude to Christ in His human nature.[13]

St. Augustine thus develops this same teaching: "We recognize in our Head the very source of grace. From the Head it is poured forth to all the members according to the measure of each. By this grace, from the very beginning of his faith, man is a Christian; by this grace, from the beginning of his new existence, man is another Christ. The Christian is born again of the Holy Spirit; as of the same Holy Spirit, Christ is born. The Holy Spirit, Who effects in us the pardon of our sins, conferred on Christ exemption from all sin. But God infallibly foresaw that He would so act. The predestination of the saints is the very same that shines with such living brilliancy in the Saint of saints. No one can doubt it if he really has an understanding of the words of Him Who is Eternal Truth."[14]

So in the question of predestination, as in almost all matters of dogma, to look upon Christ is to see light thereon. "Even as Jesus alone was predestined to be our Chief, so have we in vast numbers been predestined to be His members. All human merit is voiceless in this: for it was all lost in Adam. Divine grace alone reigns therein through Jesus Christ Our Saviour, the only Son of God, the sole Lord, the sole Master. No antecedent merits in our Head can explain His admirable, His unique generation, just as no antecedent merits in us can explain our multiple regeneration"[15] Christ is not only the model of life according to which we ought to shape our conduct: He is the Model of grace which enables us to lead that divine life.[16]

As Christ in His predestination is the exemplary cause of our predestination, so also is He the efficient cause thereof.[17] It is as if we were to say: God in His eternal purposes has ordained and provided the means for our salvation in such a way that all is accomplished

through Christ. Through Christ our predestination attains its end. Christ has been predestined to be our Head and our Saviour, the Author of our sanctification and of our beatitude. We ourselves are predestined to be His members, benefiting by His merits and His grace, and by these means attaining our eternal destiny.

Without doubt, the predestination of Christ is not in the absolute sense necessary for ours. God could have predestined us through another cause. The Incarnation was not the only way by which we could have been saved. But we must look at the fact: not play with possibilities.[18] The fact is that God willed that one human nature should be hypostatically united to the Son of God, and that, consequently, this Man-God should be the cause of our salvation. The purpose of the Incarnation is that Christ may be our Head, our Saviour, He Who, incorporating us into Himself, enables us to attain that to which we are predestined.

To sum up—the favors to which by predestination we are called are a sharing in the favors conferred upon Christ by His own predestination; and, still further, the blessings which we possess by following Christ are our indebtedness to Him; in Him only do we obtain them. He distributes to us from an abundance of graces of which He through the Incarnation has been made the Source. "The result of predestination," says St. Thomas,[19] "is to make Christ the first-born of many brethren, and then to make us the younger brothers of Christ. Even as God willed to communicate to others His own natural goodness, bestowing upon them gifts unto His own image and likeness, in order to show He is not only good but is the Author of all goodness, so the Son of God willed to communicate His sonship to others that He might show Himself to be not alone the Son, but also the first-born of many children. So He Who by eternal generation is the one only Son becomes, by conferring grace on us, the elder of unnumbered brothers."

God, in predestinating Christ, has in that same design, in that one sole and same act, predestinated us: predestinated us to be one with Christ, and thus to share in the fruit of the predestination of our

Head—divine sonship, a right to inherit heaven. This doctrine of our predestination in Christ is stated over and over again by St. Paul.

In the passage from Romans cited at the opening of this chapter, predestination, an act of the will enlightened by foreknowledge, an act of the understanding, has for its ultimate end, conformity to the likeness of the Son: "the conformity which sanctifying grace bestows, filial adoption, the presence and intimate action of the Holy Spirit."[20] Such conformity, through grace, cannot, as we have seen, be had except through Christ and in Christ, the life-giving Head of redeemed humanity.

In like manner, salvation and heavenly glory are to be found only in Christ Jesus. "I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus, with heavenly glory" (2 Tim. ii. 10). In Him alone can we acquire them and possess them. But divine predestination and divine calling surely have as their ultimate end salvation and the glory of heaven. These blessings are not to be found outside of Christ. In Christ, God has predestined and called us. In his Epistle to the Colossians (iii. 15) St. Paul tells us that it is in the one body (the Mystical Body) that we find the peace of Christ to which God calls us.

To predestination and to divine calling one may apply the words of the Apostle regarding the thanksgiving due to God: "In all things give thanks, for this is the will of God in Christ Jesus" (I Thess. v. 18). The saving will of God, whether it is predestinating us or whether it is selecting us for some blessing in the order of salvation, reaches us, lays hold on us, only in Christ Jesus. God cannot otherwise think of His elect: they are in Christ; they are nowhere else.

Let us consider texts which, if it were possible, are still more explicit. In his second Epistle to Timothy (i. 9, 10) St. Paul expresses himself in these words: "God hath delivered us and called us by His holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the beginning of the world, but is now made manifest by the illumination of Our Saviour Jesus Christ." Our predestination and our calling in Christ could not be more categorically asserted. And this favor, which has been freely given us by God's own decree, before time was, antecedent to any merit on our part, which has been given us from eternity in Christ Jesus, this favor—this grace—what is it if not the grace of divine predestination, of divine calling, the fruits of which are manifest to us today?

Moreover, St. Peter says expressly (1 Pet. v. 10): "The God of all grace Who hath called us unto His eternal glory in Christ Jesus." Even as God has in advance known, predestined and called us in Christ, so is it in Christ: to unity with Christ has He predestined and called us.

The Apostle thus addresses the Corinthians: "I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus. . . . So that nothing is wanting to you in any grace, waiting for the manifestation of Our Lord Jesus Christ. . . . God is faithful, by Whom you are called unto the fellowship of His Son, Jesus Christ Our Lord (1 Cor. i. 4-9). The grace conferred in Christ has a purpose which is to be fulfilled in the future: that of sealing with eternal seal our union with Christ which began on earth. Moreover, the Apostle adds that this union is already in a measure a fact: that we are in Christ, with Whom in truth we make but one; that Christ has become our wisdom, our justice, our sanctification, our redemption; that in Him alone can we be glorified, and all this has been done by God. "Of Him are you in Christ Jesus" (1 Cor. i. 30). This is the work of His calling and His choice.

The Epistle to the Ephesians—and this is no surprise—gives us testimony that is a résumé of all that has preceded.

Everything with regard to our salvation is the work of divine wisdom and divine goodness. Through Christ, His Son, God confers every blessing that we receive from Him. "Blessed be the God and Father of Our Lord Jesus Christ, Who hath blessed us with spiritual blessings in heavenly places in Christ" (Eph. i. 3).

Let us consider the blessings of divine love told of in Ephesians. In Christ, before the foundation of the world (there is question here only of acts of knowledge and of will—in this case, foreknowledge and predestination) God chose us (this is after predestination had been illumined by foreknowledge[21]), "God chose us to be holy and unspotted in His sight" (this is election to justification and to holiness). "God chose us," says St. Augustine, "to be the members of His Christ."[22] "God in His love hath predestinated[23] us unto the adoption of children through and in Jesus Christ according to the purpose of His free will, to the end that He might show forth the glory of His grace, in which He hath graced us in His beloved Son" (Eph. i. 4-6). St. Thomas declares: "When they whom God, in Himself and from all eternity, loved and cherished have been in time created individual human beings, God makes them pleasing to Himself by His grace: makes them worthy of His love."[24]

But the love of God abides not with us save as He finds us in His well-beloved Son. He, the only Son, has the full love of the Father (Matt. iii. 17; Luke iii. 22; iv. 35; 2 Pet. i. 17), and this in such an exclusive way that anyone who would be pleasing to God must first unite himself to Jesus Christ in order to be included together with Christ Jesus by the Father in the one same and only gaze of love.

God loves us here on earth, and will love us in heaven only in Christ. Equally true is it that before the creation of the universe and from all eternity God knew us, predestined us and loved us only in Christ. Mark well, writes St. Thomas, that some are loved for the sake of another and some are loved for themselves alone. When I ardently love another, I love him and all that concerns or touches him. But we are loved by God, not for ourselves alone, but in Him Who in Himself is the well-beloved of the Father. The Apostle has also said, "in His beloved Son" (Eph. i. 6); because God loves His Son, because we are like unto the Son, God loves us.

Love is founded upon likeness or resemblance, either existing or sought after. The Son is by nature similar to the Father. For that reason the Father loves Him as the principle of all love, loves Him

in Himself. By nature and in an altogether supereminent way, He is the Beloved of the Father. We, however, are sons by adoption, by an adoption which makes us like unto the Son of God, and that it is which makes us desire a share in the divine love.[25]

We are therefore loved by God only in the measure that in us He sees His Son. And we have already seen that we do not resemble Jesus Christ, we are not true images of Him nor exact photographs, except by grace conferred within the Mystical Body. It is not outside of Himself that Our Saviour molds us to be His image and His likeness; it is in uniting us to Himself, in incorporating us into Himself: in making us participants of that life divine of which He is the Source. By an act which bespeaks an ineffable dispensation, He elevates us to Himself, He makes us one with Himself. Now we see how in Jesus we are the beloved of God and how in Jesus we are the object of God's tenderness evidenced before time by predestination, witnessed to in this world by our sharing in the blessings of redemption, while we await the supreme beatitude of heaven.[26]

Let us continue our analysis of the text of St. Paul. Surely "we return from afar off." We merit nothing of all these favors, for we have sinned. But in Christ "we have redemption through His Blood, the remission of sins according to the riches of His grace. That God might make known unto us the mystery of His will . . . in the dispensation of the fullness of time to re-establish all things in Christ that are in heaven and on earth, in Him" (Eph. i. 7-10).

The different phases of, or steps, in our salvation, beginning with those eternal acts of predestination and of calling even unto the fulfillment of these same acts, a fulfillment begun here in time, achieved in heaven—all are accomplished in Christ. St. Paul repeats that it is in Christ that we have been elected and called after we have been predestined according to the purpose of Him Who worketh all things by the counsel of His will. It is in Christ by anticipation and through hope that we have taken possession of the blessings that await us. It is, O Ephesians, in Christ that you yourselves, "after you had heard the word of truth [the gospel of your salvation], in Whom also believing, you were signed with the Holy Spirit of promise, who is the pledge of our inheritance, unto the redemption of acquisition" (*Ib.* 11-14). That is something already assured: assured, I say, because already done. Predestination, choice, the calling by God, so far as these relate to us, have already been accomplished. For in Jesus Christ and with Jesus Christ, God, the Infinite Mercy, has renewed us in life, us the victims of sin, the slaves of the devil, of the world, of the flesh, the children of wrath. In Jesus Christ and with Jesus Christ He has raised us up and made us to sit together in heavenly places. Truly, all the riches of grace which God pours on us are given in Jesus Christ, that God might show in the ages to come the abundant riches of His grace in His bounty towards us through Christ Jesus (*Ib.* ii. 1-7).

Such is the mystery of our predestination, a mystery terrifying yet tender, which ought to fill us with a deep humility and at the same time with an unconquerable confidence. A deep humility—for the evidence we have given shows that the eternal decrees by which we are saved have no explanation save the sovereign liberty of the gratuitous love of God. Yes; even faith itself, the first bond by which we are attached to Christ, our one Saviour, is the gift of God. "By grace you are saved through faith, and that not of yourselves, for it is the gift of God, not of works, that no man may glory" (*Ib.* 8, 9).

"The very faith," declares St. Jerome, "comes not from yourselves: it comes from Him Who has called you. At times one may think that if our works do not save us, at least our faith will. Not so. That is why the Apostle has added that faith is not the fruit of our will, but the gift of God. Free will is not taken away from man. But the very freedom of our will has God for its Author. Consequently to God and to His blessings all must be traced back, since we owe to Him the power to will the good. All this is so, that no one may boast that he is saved through himself: but that all may know that they are saved only by God."[27]

This entire dependence on God, which should be the reason of our deep humility, should be just as truly the motive for our unshakable

confidence. Our security is guaranteed against every injury. That security rests on nothing created, for the created is ever changeable and perishable. That security rests on the Infinite Creator, the Infinite Power, the Infinite Charity. Our confidence has as its guarantees the very love of God for His Son, Who, having become our Brother and our Head, makes us sharers in the infinite love of His Father. All is won for us, and we have the secret whereby we may turn all things to our supernatural profit (Rom. viii. 28) provided that we remain in Christ Jesus. One understands, therefore, the magnificent challenge which St. Paul hurled at all creatures that would seek to draw him from the charity of God which is in Christ Jesus (*Ib.* 31-39), a challenge on which St. John Chrysostom so eloquently comments in his 15th Homily on the Epistle to the Romans.[28]

What we have said concerning the salvation of every Christian, particularly of every elect, is equally true of all the elect together; that is to say, the society of the Church, the Mystical Body of Christ. This is the eternal design of God—a design hidden under the preaching of the Gospel—and to proclaim which St. Paul received a special mission—to unify, to establish in Christ, in the one sole Body, all the nations of the earth, Jews and Gentiles (Eph. ii. 11-22). All the descriptions which St. Paul gives of this great mystery (Ephesians ii and iii) picture the one same truth. They show the plan conceived by God from all eternity but revealed only in the Gospel, of saving all men without distinction of race, by making them one with His well-beloved Son in the unity of the Mystical Body.[29] As in Christ, God predestined, called, justified every one of the elect, and will glorify every one, so in Christ God foreknew, predestined, called, justified—and awaits that He may glorify it—the Church, the Mystical Body of Christ.

The Mystical Body is, indeed, the last word on those divine mysteries which bring to light not alone the personal relations within the Most Holy Trinity itself, but also give the key to the designs and plans of God with regard to the world. The Mystical Body, Jesus Christ and His members, dominates all. That is the reality, first known, designed, and willed, which heads the whole economy of the work of creation and sanctification. In view of the Mystical Body, for its sake creation is. Looking upon Christ and His members, God counted not the lot of the unhappy Whom He foresaw would through their own fault suffer eternal loss.

Outside of the Most Blessed Trinity, the Mystical Body is the completion of the plans and the works of God. In the light of this fixed end, all has been willed, ordained, ordered. In this same light the elements of the problem of creation and sanctification take on their true meaning and the problem itself is seen to have a solution as perfect and as adequate as is possible.

That is why, in the course of this study, we have incessantly thrown upon the Christian mysteries the light of this doctrine of the Mystical Body, that incomparable marvel conceived and willed from eternity by God, and which from age to age advances to its full completion through Jesus Christ Our Saviour.

General Conclusion

AND now, at the end of our work, we wish to present as a résumé three conclusions fruitful in their implications and most opportune.

I

THE DOCTRINE OF THE MYSTICAL BODY IS A REVEALED DOCTRINE

The doctrine of the Mystical Body is not one open to free discussion; it is not a systematized opinion of this author or of that saint, a theological solution begotten of man's study. It is, in the fullest sense of the word, a doctrine revealed.

One often hears the expression—"the theory of the Mystical Body." If by "theory," thus used, is meant for example, that St. Paul employed the concept or comparison of the body to designate this unique, supernatural reality, this organism, one and living, which makes up Christ and Christians, one could place no objection. But "theory" is at best an unhappy word. It often means a system subject to debate or revision.

To designate this same organism, Christ used the comparison of the vine (John xv). St. Paul chose that of the body. The two comparisons do not exhaust all the aspects of the one reality, which is very complex. One aids the other in making the reality intelligible, as do other comparisons, particularly that of the building.

Would anyone say that this manner of viewing Christ and Christians as a supernatural organism, one and living, is a personal view of the Apostle and not a doctrine revealed? Such a statement would be altogether unacceptable and weighted with error. Care must be taken in this matter not to confuse comparisons used to illustrate the doctrine, with the doctrine itself. The former vary; the latter is unvarying in St. Paul, St. John and St. Peter.

Tradition has selected, out of the different metaphors, the one of the body to be commonly used to illustrate the teaching and the doctrine. One always speaks of the doctrine of the Mystical Body, but neither does he forget to explain the Mystical Body also by the figure of the vine and the comparison with a building.[1] This *doctrine* of our relations with Our Saviour, in its dogmatic content and the moral consequences, comes to us entire from the Scriptures. Through St. John we have the direct teaching of Our Saviour. His gospel tells of the life divine, won from the Father by Christ, root of the heavenly vine, communicating that life through Himself to us, who are the branches.

But St. Paul, more than all others, gave increase to and opened up the riches of that doctrine left by Christ to His Church. St. Paul taught the faithful that for all eternity their union with Christ is so close that they are included with Him in the one same decree of predestination: they are beloved of the Father because they dwell in His well-beloved Son (Eph. i. 6). His mysteries are their mysteries. They live them in their own persons. By very right they are crucified, dead, buried, risen with Him. Afterwards in Him they sit in the high places of heaven.

Baptism plunges them into the death of Christ. Associated in His death, they find in Him life divine. Their whole task in this life is to maintain this death unto the old Adam, to progress in their union with Christ, in living with Him, hidden in God. The spirit of Christ

informs those who are in Christ. They reproduce on earth His life and His death, waiting because they are with Him risen, to arise even in their bodies and to be taken into heaven.

St. Paul teaches the Corinthians that we are the one sole Body (1 Cor. x. 17), and the reason he gives is our partaking of the one same Food—the Holy Eucharist. It is St. Paul who, expounding this marvelous doctrine of the union between Christ and us, draws from it the fundamental moral consequences for the individual, for the family and for society.

It should be carefully noted that St. Paul, speaking thus, speaks not as a private teacher. Even were he judged so to speak, his authority would be of great weight. St. Paul speaks here as the spokesman of Christ:[2] as one inspired by the Holy Spirit, with the mission to continue and to complete divine revelation.

This conception of our relations with Christ, and through Christ, between the Father in heaven and ourselves; this doctrine which St. Paul taught the Corinthians, the Romans, the Colossians, the Ephesians, which he presupposed to be known by the Philippians, the Galatians, and in his letter to Timothy, is the very core of his epistles, the soul thereof which gives them unity and life and without which it would be impossible to understand them.

Who does not see that the doctrine of the Mystical Body demands acceptance as a truth of divine faith? Without doubt, it would have been defined by the Church if the Council of the Vatican had had the freedom to continue its work. A passage in the first chapter of the Schema, or Draft, of the dogmatic constitution of the Church, offered for the consideration of the Fathers of the Council, reads as follows: "The only Son of God, Who enlighteneth every man coming into this world, and Who at no time has failed to aid the unfortunate children of Adam, did, in that fullness of time fixed by eternal decree, make Himself like unto us, and visibly showed Himself under the form of our body which He assumed, in order that the sons of earth, worldly and carnal, might clothe themselves with the new man created by God in justice and true holiness and form one Mystical Body of which

He Himself would be the Head." This Draft opens by stating that the Church is the Mystical Body of Christ (this is the actual title of Chapter I), and summarizes the entire work of Christ and the whole of the divine plan concerning the world in the constitution of that Mystical Body.

Msgr. d'Herbigny, in his thesis "The Church and the Mystical Body of Christ, Its Head," declares: "This doctrine is of divine faith, according to St. Paul." One may say that the necessary steps for the actual definition have been taken by reason of its inclusion in the Schema of the Vatican Council. Even though not yet defined, it is already "promulgated" by the action of the Council of Trent. Msgr. d'Herbigny cites the text.[3]

II

THE DOCTRINE OF THE MYSTICAL BODY GIVES THEOLOGY UNITY AND LIFE

The doctrine of the Mystical Body gives theology its unity. The Mystical Body is, indeed, the end to which is directed all the supernatural work of God in the world. It is the sum of all His creative and sanctifying work. Before our first parents, sinful and bearing in them all future generations who were to share their guilt, were driven from that earthly paradise, God promised them a Saviour Who would be the Head of their race regenerated, restored to friendship with the Creator and re-established in its right to eternal blessings.

Even before the Messias appeared, those souls who had faith in His coming were united to Him by the bonds of desire and of love. They were sanctified and the benefits of graces conferred upon them which later poured from Calvary. The Divine Victim of the universe satisfied for the debts of all and won the right of incorporating into Himself all the redeemed.

In the fullness of time, through the Incarnation the Word of the

Father appeared on this earth, the Head of Humanity. All the mysteries of His life—His redeeming Passion, His glorification, His rôle in heaven as Mediator, as Priest and as Victim, the sacraments which He instituted, the Church which He founded to perpetuate visibly on earth the fullness of His power as King, as Teacher and as Sanctifier—all are ordered for the one unique end, the make-up of the Mystical Body.

It is this finality which makes possible the unification of the many details. Through this constitution of the Mystical Body, its members and their complete human nature, united with their Head, come to possess the joy of heaven and to glorify God—the ultimate end of all things. "All for the elect"[4]—that is, all for the Mystical Body; all—since the creation of the angels, who are part of this Body and the ministers of its salvation, united to our unity through Jesus Christ, our common Head, more ours than theirs;[5] all—since that promise made to Adam and Eve on the first day of fallen humanity, to the day of the Incarnation, to the day of Calvary; all—even to the end of time through the undying Church of Christ. The light given by this doctrine enables one to grasp the whole import of the life of Christ: His death, His resurrection, His ascension, all His mysteries.

The Liturgical Year brings them all back to us and refreshes in us the memory of them, the example they give, the graces that flow from them.

One sees more clearly the deep symbolism of the sacraments and their purpose in the economy of salvation. In that light alone do we fully know the Holy Eucharist, why Christ wished to be present under the veil of the species, for the fruit and grace proper to this sacrament is none other than the living unity of the Mystical Body.

This unity is born of one sole faith and doctrine; one sole government and discipline; of one sole divine life, of which the hierarchy of this Church, unified in the visible head, the Supreme Pontiff, are the sole dispensers. In its divine origin the Most Holy Trinity is the exemplar; the Holy Spirit is the bond; the source and nourishment is Christ in the Holy Eucharist. And this unity perfects itself for us by bestowing, at the end, the direct vision of God.

Without this doctrine, all other parts of dogma might be exposed separately; every part might be analyzed with exactness and research, but none would give more than a partial insight: the complete synthesis would be lacking.

Moreover, in the true synthesis particular truths take on added light. Their relations with other truths and with the whole become apparent. Thus is revealed their right place, their definite rôle, their exact importance. Anatomy gives us a thorough knowledge of the different organs and members of the body: it must be supplemented by the study of their function and their rôle in the body as one organism. In Christian theology nothing is more comprehensive, nothing helps more effectively to assemble together all its parts, to throw light upon all, than the doctrine of the Mystical Body.

Unity is a condition of life. An understanding of this doctrine, therefore, shows it to be not only an inviting, orderly and consistent theology, but a power, living and life-giving. It throws into the full light what we call the value of Catholic belief. It shows how such belief may readily and practically shape our daily conduct. That is why the Fathers, St. Chrysostom, St. Cyril of Alexandria, and above all, St. Augustine, in preaching Christian morality weighted their discourses with the doctrine of the Mystical Body.

Theology is not a science purely speculative. Of its own very purpose, it is eminently practical. It is the science of those truths, known of reason or of revelation, that lead to salvation. If God has enlightened our minds, be the source of that enlightenment reason or revelation, did He not do so to lead us to our supreme destiny; that is, to Himself? Dogma and morals ought not to be separated, one from the other. Truth is light, the torch, the guide to the good. Dogma is the corner stone of moral. Faith begets action.

The doctrine of the Mystical Body shows the eminent compenetration of dogma and moral. Let the mind, at any moment, follow the normal course and development of its thought, and quickly does it find itself upon the ground of Christian ethics. Time and time again the study of the mysteries of our Faith leads us to practical conclusions.

The mystery understood more clearly, of itself, suggests moral action. The intimate union between the faith and life thus becomes apparent.

We take one example: the symbolism of the Holy Eucharist is most closely connected with the doctrine of the Mystical Body. Now, the Eucharist enables us to offer to God as a Victim Him Who is our very life. It teaches us to unite ourselves as participating members in His self-immolation, thus symbolically renewed. The Holy Eucharist delivers to us the immolated Body of Christ and His Blood shed for us. It unites us to Christ; and ourselves, one to another.

The Holy Eucharist, therefore, brings to our mind in a most striking way two great principles of Christian perfection: the necessary love of the Cross, and the necessary love of God and our neighbor.

Without love, one is crushed by the Cross. Without the Cross, love, with fallen human nature, would be an illusion. The Cross manifests and purifies love. Love in turn transfigures the Cross. The entire teaching on Christian asceticism is to be found in the Holy Eucharist.

Looking upon this Body of which Christ is the Head, Whose members are so closely united to Christ and to one another, no one will experience any difficulty in drawing from that intimate comparison the full moral ideal for the conduct of a Christian in his individual and social life, even as St. Paul so drew it in his epistles.

Complete dependence upon Christ, Who alone gives life; the obligation, in consequence, of keeping oneself in close, unbroken union with this source of grace; of never departing in the slightest from the unity of the Church, the one Body which Christ vivifies by His Spirit; the supreme duty resting upon each one of us to keep himself holy; to be just to his brothers and to love them; care of the effect of every act of every member upon the whole of human society—all these seem to flow very naturally from the consideration of the Spiritual Body of Christ. They come to the mind and to the heart with a power at once both authoritative and inviting. Everywhere they bespeak unity. Morals appear as a transcription of dogma into practical life. Every fresh light which they throw upon the intellectual order is reflected in the order of morality.

III

THE PLACE OF THE DOCTRINE OF THE MYSTICAL BODY IN THEOLOGICAL TEACHING

After what we have said, it will not surprise us to hear that St. Augustine declares that faith in this doctrine of the Mystical Body is the touchstone of the true Christian. St. Augustine, speaking of Christ's suffering in His members and thus making up what is wanting of His Passion, adds: "Hold to that and fix it in your memory as children of the doctrine of the Church and of the Catholic Faith: know that Christ is both Head and Body, that the same Christ is the Word of God, the only Son of the Father and equal to Him. Behold, therefore, by what admirable favor you are united with God—even through Him, Who, one with God the Father, wished to be also one with us."[6]

Elsewhere, St. Augustine expresses the same thought in a different way: "One Head and one Body: behold the complete Christ. The Head is the only Son of God; His Body is the Church. He, the husband; the Church, the wife. Both make one flesh. All who are not subject to the Head, as the Scriptures state they should be, are not in the Church even should they recognize themselves in all the passages of the Scriptures which speak of the Church. On the other hand, all those who, following what the Scriptures state concerning the Head, share not in the unity of the Church are no longer of the Church, for they admit not the testimony of Christ Himself concerning His Body which is the Church."[7] Finally, in a commentary on the 140th Psalm, after having stated the doctrine of the Mystical Body, St. Augustine adds: "These truths are not new to you. You have always heard them. But it is necessary on occasion to recall them. Even the Scriptures are so closely bound together in their different parts that we find there many repetitions; and, again, repetition is not useless. The cares of this world often choke the good seed. The Saviour Himself saw fit to recall to us many times what the world leads us to forget."[8]

Such texts from St. Augustine suggest that certain steps be taken with regard to theological studies.[9] In spite of the unquestionable restoration to favor which the doctrine we have explained undoubtedly enjoys, it is far from occupying that foremost place which, according to St. Paul and the Fathers, its importance merits.

Our manuals here and there contain words or expressions that recall or presuppose it. But ordinarily they are so vague, so fragmentary, that the student of theology may complete his course without knowing that there is a doctrine of the Mystical Body, and that that doctrine is of revelation. It seems many theologians are not at ease when they touch the subject. It does not seem to them sufficiently definite. They fear it may be a matter of argument, in spite of what the Apostle and his interpreters of the first centuries state. At most, they give to such proofs a small and obscure place, listing them among the arguments of convenience.

Yet St. Paul, inspired by the Holy Spirit, through this conception synthesizes and unifies the whole of Christian doctrine, and from it he, in turn, draws the whole of his moral teaching.

As St. Augustine asks: "Will the world choke the seeds of God?" The need of shaping our apologetics according to the circumstances of the day; of carrying our defense into the various fields of philosophy, of science, of history and of exegesis, has often led us to forget or to allow to be neglected, this doctrine, fitted above all else to make intelligible and more inviting the faith we already possess.

And it is astonishing how far forgotten are the superior apologetic advantages which this doctrine has in itself: this conception so unifying and life-giving, brilliant with its very rich and very simple comparisons, capable of making clear dogmatic teaching even in its smallest details.

It is our conviction that to treat of dogmatic or moral theology without having a mind to the doctrine of the Mystical Body is to take from both their main source of light, to leave both without the principle of unity and of life.

To the answering of many questions, this doctrine lends very valuable aid; with many others, it alone gives the final and decisive explanation. Such principal ones are: "the place of the humanity of Christ in the economy of salvation; the necessity of entering in some way into communication with the life-giving Body of Christ; the necessity of the Eucharist as a means of salvation; the relations of Baptism and the Eucharist; the deep-seated reason for the resurrection of our bodies, the crowning effect of our incorporation in Christ; the priesthood of the faithful and their association with the sacrifice of Christ, with its wondrous moral consequences; our predestination in Christ; the method of understanding and presenting from within, and not solely from without, the Church, the living body of which Christ is the Head; the Church, the Spouse of Christ, Mother of the members of Christ,[10] the whole economy of the communion of saints, and the relations of its members, one to another; the rôle of the Virgin Mary, Mother of the members as she is Mother of Christ; the understanding of the Liturgical Year and its purpose in forming and educating the members of Christ, called to re-act in themselves the mysteries of the Head."[11]

Is not the forgetfulness which we have deplored likely to be a surprise to the students of theology? Their course in Sacred Scripture at least introduces them to this thought, which alone gives the key to the Epistles of St. Paul. Without doubt, they eagerly read such volumes on the spiritual life as those of Marmion, of Plus, of Delatte and of others.

Under these conditions, "the clerical students either will conclude that little importance or solidity is to be attached to what their manuals pass over in silence or almost completely ignore; or they will be shocked that their text-books of theology are silent on a doctrine which an earnest study of the Holy Scripture or of books on the spiritual life shows them set off in its own living light and with striking brilliancy in the Epistles of St. Paul and in the works of the Fathers."[12]

A thorough knowledge of the doctrine of the Mystical Body, a living of it in an explicit way, is certainly not necessary for sanctification.

They who believe in Christ Jesus and keep His commandments will be saved. They belong to Him; they are in Him; they live His life, even though they know it not explicitly. But to know that life and

to think explicitly upon it cannot be to us a matter of indifference. St. Paul estimated as of highest worth the loving knowledge, ever increasing, of the mystery of Christ. A witness unto this, besides many other passages, is the third chapter of the Epistle to the Ephesians and its beautiful concluding prayer.

We hope, therefore, in our theological and spiritual volumes and in the instruction of the faithful, the place which it merits will be given to this doctrine, the chief stone of that arch of the Mystery of the Word Incarnate, the Redeemer and the Sanctifier. It is for us to carry out what the Schema of the Vatican Council so energetically asks. Speaking of the doctrine of the Mystical Body, the Schema says: "There is the sublime structure of the Church. We ought to make it known to the faithful that they may soundly anchor their souls therein. That truth can never be presented too often to the minds of the faithful nor can there be too deeply fixed therein the truth of the excelling beauty of the Church whose Head is Christ."

NOTES

INTRODUCTION

1. St. Augustine, *De Unitate Ecclesiae*, cap. 4, t. 43, col. 395.
2. Prat, *The Theology of St. Paul*, trans. John L. Stoddard (New York: Benziger Brothers), Vol. I, p. 300.
3. Prat, *op. cit.*, pp. 308, 309.
4. Gal. ii. 19; Rom. vi, 3-11; 2 Cor. iv. 14; v. 14, 15; Col. ii. 12; iii. 1-4.
5. Rom. xiii. 14; Eph. iv. 24; Gal. iii. 27, 28. In this last text "you are all one in Christ Jesus," the Greek word εἶς, "one," should not be understood as meaning the one society or the one family, but as meaning that all Christians with Christ are as the one sole person, the one sole Mystical Christ.
6. Batiffol, *Revue biblique* (1896), "L'Idée de l'Eglise," p. 366.
7. Prat, *op. cit.*, Vol. I, p. 280.
8. Batiffol, *loc. cit.*, p. 363.
9. Office of St. Lucy (Dec. 13), Lessons 5 and 6.
10. Prat, *Théologie de Saint Paul*, t. II, p. 477. Cf. St. Augustine, *In Joan.* XV, Tract. 80, *P. L.*, t. 35, col. 1839.
11. Prolog. *Com. in Epist. ad Hebr.*
12. For example, Plus, *Dans le Christ Jésus*; Voste, O. P., *Commentarius in Epistolam ad Ephesios*; Gasque, *l'Eucharistie et le Corps Mystique*; Boutet, *Memento de vie spirituelle.*
13. *Bulletin des Fac. Cathol. de l'Ouest* (Sept.-Dec., 1914), pp. 39, 40.

PART ONE

1. St. Cyril of Alexandria, *In Joan. Evang.* x. 14, *P. G.*, t. 73, col. 1045.
2. *Ibid.*, xvii, 20, 21, *P. G.*, t. 74, col. 557 and 560.
3. *Ibid.*, xvii, 22, 23, *P. G.*, t. 74, col. 564, 565.
4. On the twofold conception, moral and juridical, of justice, of redemption, of faith, see Tobac, *Le problème de la justification dans Saint Paul* (1908), pp. 241, 242, note 1; p. 245, no. 1; pp. 154, 155.

5. This restriction is made out of regard for the opinion of those who hold that the Incarnation would have taken place even if there had been no original sin or any necessity for man's reconciliation.

Chapter I

1. Prat, *Theology of St. Paul*, Vol. 1, p. 300.
2. St. Thomas, 3 P., q. 8, art. 1.
3. Petau, *De Incarnatione*, lib. 12, cap. 17, no. 1.
4. Q. 8, art. 1 and *Com. in Rom.* xii, I Cor. xii, *in Eph.* and *Col.*
5. When we use the word "Chief" we give it always the same meaning and the same extension as the word "Head." It expresses equally the same idea of superiority, of command, and of life-giving vitality.
6. Petau, *loc. cit.*
7. Fulgentius, *Ad Monim*, lib. II, cap. X, *P. L.*, t. 65, col. 189.
8. St. Augustine, *In Psalm.* 142, no. 3, *P. L.*, t. 37, col. 1846. Cf. *Psalm.* 127, no. 3, *P. L.*, t. 37, col. 1679.
9. Petau, *loc. cit.*, no. 3.
10. *Ibid.*, and St. Thomas, 3 P., q. 8, art. 1.
11. St. Thomas, *ibid.*, ad 1.
12. Suarez, t. 17, in q. 8, disp. 23. Also Petau, *op. cit.*, lib. 12, cap. 17, no. 7.
13. *Serm.* 161, *P. L.*, t. 38, col. 878.
14. *Ibid.*
15. St. Augustine, *De Civitate Dei*, lib. I, cap. 13, *P. L.*, t. 41, col. 27.
16. Council of Trent, Sess. XXV, Denzinger, *Enchiridion* (9th ed.), 861.
17. St. Cyril of Alex., *P. G.*, t. 74, col. 341.
18. *Ibid.*, col. 557.
19. *Ibid.*, col. 341.
20. Oftentimes the liturgy, in the Secrets and above all in the Postcommunions, asserts and defines the influence of the Holy Eucharist upon our bodies. See, for example, the Postcommunions of the Blessed Trinity, of the 8th, 11th, 15th, 16th Sundays after Pentecost. But if through the Holy Eucharist Christ sanctifies and saves our bodies, He is in truth, then, the Head thereof.
21. St. Thomas, 3 P., q. 8, art. 3, object.
22. See, for example, one of the propositions of John Huss (Denz. 522).
23. St. Thomas, 3 P., p. 8, art. 1, ad 2.
24. *Ibid.*, art. 3, corp.
25. These different degrees of union with Christ are well expressed in the prayer immediately preceding the distribution of the palms. The purpose of God in sending His Son into this world is "that He might humble Himself to our condition and call us back to the Father." Faith prepares the way for Him, and removes therefrom the stone of offense and the rock of scandal. Then the faithful, nourished by the sap from Christ, are enriched with the branches of good works, and so merit to follow in the footsteps of Jesus even unto the end: to know the Father in the glory of heaven.
26. Council of Trent, Sess. VI, cap. 7, Denz. 682.
27. St. Thomas, 3 P., q. 8, art. 3, ad 3.
28. *Ibid.*, art. 6, corp.

29. St. Augustine, *In Joan.* Tract. 46, no. 5. Cf. no. 7, *P. L.*, t. 35, col. 1730, 1731.
30. St. Thomas, *ibid.*, art. 6, ad 3.
31. Petau, *De Incarn.*, lib. 12, cap. 17, IV.
32. St. Thomas, *ibid.*, art. 4, object.
33. Petau, *ibid.*, V.
34. *Ibid.*, VI.
35. *Ibid.*
36. St. Thomas, *ibid.*, art. 4, corp. et ad 1.
37. Cf. St. Augustine, *In Psalm.* 36, v. 25, *Serm.* 3, n. 4, *P. L.*, t. 36, col. 385, and *In Psalm.* 90, *Serm.* 2, n. 1, t. 37, col. 1159, 1160.
38. Disp. 22, sec. 1, t. 17, q. 8, art. 6. Disp. 42, t. 18, q. 19, art. 4.
39. Suarez, t. 18, disp. 42, sec. 1, n. 4.
40. *Ibid.*
41. St. Fulgentius, lib. 2, *Ad Trasim.*, cap. 3, *P. L.*, t. 65, col. 240, 241.
42. Suarez, t. 18, in q. 19, art. 4, disp. 42, sec. 1, n. 6.
43. *Ibid.*
44. *Ibid.*, sec. 2.
45. *Ibid.*, sec. 1, n. 7.
46. St. Augustine, *Enchirid.* cap. 61, *P. L.*, t. 40, col. 261.
47. Petau, *De Incarn.*, lib. 10, cap. 17, VI.
48. *Ibid.*, lib. 12, cap. 17, n. 11.
49. St. Thomas, 3 P., q. 8, art. 4.
50. *In III lib. Sent.*, dist. XIII, q. 2, art. 2.
51. Bossuet, 4e *lettre à une demoiselle de Metz*, n. 8. This letter gives an admirable résumé of the entire doctrine of the Mystical Body.
52. Cited by St. Thomas, 3 P., q. 1, art. 2. Cf. Eph. ii, 4-6.
53. *Ibid.*
54. *Ibid.*, corp. Cf. St. Leo, *Serm.* 31, ch. 2, *P. L.*, t. LIV, col. 192, 216, 217, 309, 310.
55. St. John Damascene, *Orthod. fid.*, lib. 3, cap. 6, cited in St. Thomas, 3 P., p. 5, art. 4.
56. St. Thomas, 3 P., q. 1, art. 2, corp.
57. *Cont. Gent.*, lib. 4, cap. 54.
58. *Ibid.*
59. St. Thomas, 3 P., q. 3, art. 5.
60. See Part I, Ch. II, no. 3 seq.
61. Prat, *op. cit.*, p. 376.
62. *Com. in Epist. ad Hebr.*, v, 1.

Chapter II

1. St. John Chrysostom, *In Ev. Joan.*, I, 16, Hom. 14, *P. G.*, t. LIX, col. 91.
2. St. Thomas, 3 P., q. 7, art. 13; q. 19, art. 4; q. 48, art. 1, corp.
3. *Ibid.*, q. 6, art. 6, corp.
4. *Ibid.*, q. 2, art. 12 and q. 7, art. 13, ad 2.
5. St. Augustine, *Enchirid.*, cap. 40, *P. L.*, t. XL, col. 252.
6. St. Thomas, 3 P., q. 7, art. 13.
7. *Ibid.*, q. 8, art. 5, conclus.
8. *Ibid.*, q. 7, art. 9, corp.

9. *Ibid.*, art. 10, corp.
10. *Ibid.*, 1^a2^{ae}, q. 114, art. 6, corp.
11. *Ibid.*, 3 P., q. 7, art. II.
12. *Ibid.*, art. 1.
13. *Ibid.*, art. 2.
14. *Ibid.*, art. 5.
15. *Ibid.*, art. 7. Cf. 1^a2^{ae}, q. 111, art. 1 and 4.
16. St. Augustine, *Epist. ad. Dardanum*, 187, al. 57, cited in St. Thomas, 3 P., q. 7, art. 7, *P. L.*, t. XXXIII, col. 832 seq.
17. St. Thomas, 3 P., q. 9, art. 1, corp.
18. *Ibid.*, art. 2, corp.
19. *Ibid.*, q. 12, art. 3, corp.
20. *Com. in Evang. Joan.*, XVII, 25.
21. St. Thomas, 3 P., q. 10, art. 2. This teaching on the universal knowledge of Christ was confirmed by a decree of the Holy Office (June 7, 1918.—*A. A. S.*, July, 1918).
22. *Ibid.*, q. 26, art. 1, corp.
23. *Ibid.* Cf. St. Hilary, cited in *Catena Aurea* (*Evang. Joan.*, XVII, 21).
24. Com. in cap. 2 Epist. ad Eph., lect. V.
25. Heb. v, 1. St. Thomas, 3 P., q. 22 et *Com. in Epist. ad Hebr.*, particularly cap. v.
26. Dom Gréa, *De l'Eglise et de sa divine constitution* (La Bonne Presse), t. I, p. 54.
27. St. Thomas, 3 P., q. 22, art. 1, ad 3.
28. *Ibid.*, art. 6, ad 2.
29. See Part II, Ch. II, art. 3, of this volume.
30. St. Augustine, *In Psalm.* 26, enarr. 2^a, *P. L.*, t. XXXVI, col. 199, 200.
31. *Com. in Epist. ad Hebr.*, xiii, 11. St. Augustine does not separate the thought of Christ the Priest from that of Christ the Head. Cf. t. XXXVI, col. 199, 200; t. XLIII, col. 60; t. XXXVII, *In Psalm.* 132, 2, nn. 7, 8 and 9. *De Civitate Dei*, lib. 10, cap. 3, n. 2, t. XLI and cap. 20, t. XLI, col. 298.
32. St. Thomas, 3 P., q. 59, and *Suppl.*, 3 P., q. 50, art. 1.
33. *Ibid.*, q. 59, art. 1.
34. *Ibid.*, art. 2.
35. *Ibid.* Cf. *Com. in Epist. ad Hebr.*, iv, 12, 13.
36. 3 P., q. 59, art. 2, ad 2.
37. *Ibid.*, art. 3.
38. St. Augustine, *In Psalm.* 74, no. 5. Cf. *In Psalm.* 49, no. 8; *De Civitate Dei*, lib. XX, cap. V; *In Psalm.* 90, no. 9.

Chapter III

1. In this chapter, we set forth the doctrine. Later, we show how the Liturgical Year aids us to form practical conclusions and to live the mysteries of Jesus Christ.
2. 3 P., q. 28, art. 1, corp.
3. Dom Gréa, *op. cit.*, t. I, p. 50.
4. St. Leo, *Serm.* 26, no. 2, *P. L.*, t. LIV, col. 213.
5. St. Thomas, 3 P., q. 36, art. 3. Cf. Col. iii, ii, and Gal. iii, 28.

6. *Ibid.*, 37, art. 1.
7. *Ibid.*, ad 2.
8. *Ibid.*, art. 2.
9. Read paragraphs on "Baptism" and "Holy Eucharist" in Part II.
10. This is the thought of the Church expressed in her liturgy on the feast of Epiphany. She expresses it in the hymn at Vespers:

> "In holy Jordan's purest wave,
> The heavenly Lamb vouchsafed to lave:
> That He, to Whom sin was unknown,
> Might cleanse His people from their own."
> —From *The Hymns of the Breviary and Missal*
> (New York: Benziger Brothers).

And in the antiphon for the *Benedictus*—"Today is the Church joined to her heavenly Bridegroom, because in the Jordan Christ hath washed away her guilt."

11. St. Thomas, 3 P., q. 39, art. 1, corp.
12. St. Ambrose, *In Luc.* iii. 21, 22, *P. L.*, t. XV, col. 1583.
13. Cf. the imperfect work on Matthew, Homil. 4, placed among the works of St. John Chrysostom, *P. G.*, t. LVI, col. 657; St. Greg. Naz. Orat. 39, in *Sancta Lumina*, no. 15, *P. G.*, t. XXXVI, col. 352.
14. St. Thomas, 3 P., q. 39, art. 3.
15. *Ibid.*, art. 4.
16. *Ibid.*, art. 5.
17. *Ibid.*, art. 6, corp.
18. St. Augustine, *De Trinitate*, lib. 15, cap. 26, *P. L.*, t. XLII, col. 1093.
19. St. Hilary, *Super Matth.* cap. 2, in fine, *P. L.*, t. IX, col. 927.
20. St. Greg. Naz. *Homil.* 39, P. G., t. XXXVI, col. 349 seq. Breviary, oct. Epiphany, 2nd Noct.
21. Concerning the temptation of Christ in the desert, cf. St. Gregory the Great (Homil. 1st Sunday of Lent, Lesson 8). As to Jesus' flight from His enemies, cf. St. Augustine, in Breviary, fer. 3 of Passion Week, Lessons 2 and 3.—*In Joannis Evangel.* tract. 28, no. 4, *P. L.*, t. XXXV, col. 1622.
22. 3 P., q. 45, art. 1.
23. St. Thomas, *ibid.*
24. Collect: "O God, . . . Who, in the voice which came down from a bright cloud, didst marvelously foreshow the perfect adoption of sons: vouchsafe in Thy mercy to make us co-heirs with the King of glory and grant that we may share in His glory.
25. 3 P., q. 48, art. 1. Cf. 3 P., q. 19, art. 4.
26. *Ibid.*
27. St. Thomas, 3 P., q. 48, art. 2.
28. St. Thomas, *ibid.*, corp. et ad 1. Cf. art. 3 and 4.
29. Durand, *Revue prat. d'Apolog.* (January 1, 1909), p. 543.
30. Tobac, *op. cit.*, p. 154.
31. St. Thomas, 3 P., q. 49, art 1.
32. St. Thomas, *ibid.*, corp.
33. *Ibid.*, art. 2.
34. *Ibid.*, art. 3, corp.
35. *Ibid.*, art. 3, ad 1.

36. *Ibid.*, art. 3 ad 2.
37. *Ibid.*, ad 3.
38. Cf. Tobac, *op. cit.*, pp. 154, 155, note.
39. St. Cyril of Alexandria, *In Joan.*, XIX, 32-37, *P. G.*, t. LXXIV, col. 677.
40. St. Thomas, *Com. in Joan.* xix, 34. *Catena Aurea, ibid.* Breviary, Feast of the Most Precious Blood, 2nd and 3rd Noct.
41. St. Thomas, 3 P., q. 51, art. 1, corp.
42. St. Thomas, *ibid.* Breviary, Feast of the Holy Shroud, 5th Lesson.
43. Tobac, *op. cit.*, p. 155, note. Cf. 8th Response, Office for the Feast of the Holy Shroud.
44. St. Thomas, 3 P., q. 52, art. 1, ad 2, and especially art. 5.
45. *Ibid.*, art. 6 and 7.
46. Cf. Tobac, *op. cit.*, pp. 156 to 206.
47. Because of the death of Christ, we hope for what we believe; but it is by His resurrection that we attain the desired end: "Thou hast given us in the death of Thy Son to hope for those things which we believe; grant us, by the resurrection of the Same, to attain the end to which we aspire" (Prayer at the beginning of the Blessing of the Palms).
48. St. Thomas, 3 P., q. 53, art. 1, ad 3.
49. *Com. in Epist. ad Rom.* IV, 25.
50. Cf. St. Augustine, *Serm.* 236, t. XXXVIII, col. 1120.
51. St. Thomas, *Com. in Rom.* VIII, 33.
52. 3 P., q. 56, art. 2, corp.
53. *Ibid.*
54. *Ibid.*, ad 4.
55. Cf. Tobac, *op. cit.*, p. 183. Preface for Easter: "For He is the true Lamb that hath taken away the sins of the world; Who by dying hath overcome our death, and by rising again hath restored our life."
    1 Pet. i. 3: "Blessed be the God and Father of Our Lord Jesus Christ, Who . . . hath regenerated us unto a lively hope by the resurrection of Jesus Christ from the dead."
    1 Pet. i. 21; iii, 21, 22.
56. St. Thomas, 3 P., q. 57, art. 6, corp.
57. Cf. Prefaces for Ascension and for Pentecost.
58. 3 P., q. 57, art. 6, ad 2.
59. *Ibid.*, q. 58, art., ad 1.
60. *Com. in Epist. ad Ephes.* ii. 6. Cf. Prat, *Théologie de Saint Paul*, Vol. I, p. 249 seq.
61. St. Gregory, 27 *Moral*, cap. XV, *P. L.*, t. LXXVI, col. 416, cited in *Catena Aurea*, in Joan. xvii. 24.
62. St. Augustine, *Enarr. in Psalm.*, 122, t. XXXVII, col. 1630. Cf. also *De peccat. merit. et remiss.*, lib. 1, cap. 31, cited in *Catena Aurea*, in Joan. iii, 13.
63. St. Augustine, *De verbis Domini*, Serm. 61, cited in *Catena Aurea*, in Joan. XVI, 8-10, Migne, t. XXXVIII, col. 789.
64. St. John Chrysostom, *Serm. de Ascensione Domini*, Breviary, Monday within the octave of the Ascension, Lesson 4.
65. St. Cyril of Alexandria, *Com. in Joan.* vi. 52, *P. G.*, t. LXXIII, col. 569.
66. St. Leo, *Serm. in Ascens. Domini*, Breviary, Feast of the Ascension, Lesson 6, *P. L.*, t. LIV, col. 396.

Chapter IV

1. St. Thomas, $1^{a}2^{ae}$, q. 111, art. 1.
2. *Ibid.*, q. 109, art. 9, corp.
3. *Ibid.*, q. 110, art. 2, ad 2.
4. *Ibid.*, corp. Cf. art. 3.
5. *Ibid.*, art. 4.
6. *Ibid.*, art. 3, corp. ad fin.
7. *Ibid.*, art. 4, ad 1.
8. *Ibid.*, art. 3, ad 3.
9. *Ibid.*, q. 109, art. 9, corp.
10. Council of Trent, Sess. VI, cap. 16, Denz. 809 (692).
11. St. Thomas, $1^{a}2^{ae}$, q. 111, art. 1, corp.
12. *Ibid.*, ad 2 et 3.
13. Cf. St. Thomas, $1^{a}2^{ae}$, q. 113, art. 1 and 2, and commentary on scriptural texts subsequently cited.
    Tobac, *op. cit.*, 2nd Part, Ch. III.
14. St. Peter Chrysologus, *P. L.*, t. LII, col. 404, 405.
15. St. Thomas, $1^{a}2^{ae}$, q. 114, art. 1, corp.
16. *Ibid.*
17. *Ibid.*
18. *Ibid.*
19. *Ibid.*
20. *Ibid.*, ad 3.
21. In this study, we speak of condign merit, the only true merit. It is founded on the justice of God. We do not speak of what is known as congruous merit and which is improperly called merit. This congruous merit has a certain foundation of appropriateness and depends upon the generosity of God, not on His justice.
22. St. Thomas, $1^{a}2^{ae}$, q. 114, art. 2, concl.
23. *Ibid.*, art. 3, concl.
24. Office of Holy Saturday, Blessing of Paschal Candle.
25. On all the points just suggested in this article, cf. *The Indwelling of the Holy Spirit*, by B. Froget, O. P., translated by Sidney A. Raemers, (New York, Paulist Press). Cf. also *L'Habitation en nous des Trois Personnes*, by Fr. Galtier, S.J. (Paris, Beauchesne). It should be carefully noted under what title the dogma of the Holy Trinity has place in a study of the doctrine of the Mystical Body. With regard to other revealed truths, the doctrine of the Mystical Body enables us to understand them better, to grasp better their mutual relations. It is not so with regard to the Holy Trinity. We know only the presence and the action of the Three Divine Persons in the members of the Mystical Body: but such knowledge throws no new light on the mystery itself, which remains absolutely transcendental.
26. St. Thomas 1 P., q. 43. Cf. *ibid.*, art. 1, corp.
27. *Ibid.*, art. 3, 6 and 7.
28. *Ibid.*, art. 4 and 5.
29. *Ibid.*, art. 5 and 7, and particularly art. 8.
30. *Ibid.*, art. 3, corp.

31. *Ibid.*, art. 4 and art. 1.
32. St. Augustine, *De Trinit.*, lib. 4, cap. 30; cited in art. 4, ad 2.
33. St. Thomas, *ibid.*, art. 6, corp. and ad 2.
34. *Ibid.*, art. 6, ad 1.
35. *Cont. Gent.*, lib. 4, cap. 17, par. 1.
36. St. Thomas, 1 P., q. 43, art. 3, in fine corp. et ad 1.
37. Petau, *De Trinitate*, lib. VIII, 4, 5, 6, 7. St. Cyril of Alexandria affirms in a special way this substantial indwelling. Cf. *Revue d'Hist. Ecclesiast.* (July 15, 1909), article by J. Mahé, S.J. Cf. Froget, *op. cit.*, pp. 51-66.
38. *Cont. Gent.*, lib. 4, cap. 17.
39. St. Thomas compares John v. 21, with Rom. viii. 11.
40. St. Thomas compares 2 Cor. xiii. 3, with Matt. x. 20.
41. St. Thomas compares Gal. iv. 4, 5, with Rom. viii. 15.
42. *Cont. Gent.*, lib. 4, cap. 21 and 22.
43. *Ibid.*, cap. 21, par. 3.
44. *Ibid.*, par. 4.
45. *Ibid.*, par. 5, and John xv. 15; 1 Cor. ii. 9-10.
46. *Ibid.*, par. 7, and 1 Cor. xii. 8-11.
47. *Ibid.*, par. 10.
48. *Ibid.*, par. 8.
49. *Ibid.*, par. 8 and 9. Rom. viii. 15; 2 Cor. i. 21, 22; Eph. i. 13, 14.
50. *Ibid.*, cap. 22.
51. *Ibid.*, par. 1.
52. *Ibid.*, par. 2.
53. *Ibid.*, par. 3. Cf. John xiv. 15; Rom. viii. 14.
54. *Cont. Gent.*, par. 4. Rom. viii. 15.
55. *Ibid.*, par. 5. 2 Cor. iii. 17; Gal. v. 18; Rom. viii. 13.
56. Prat, *Theology of St. Paul*, Vol. I. On the relations of the law, the flesh and the spirit, cf. Prat. Vol. I, and Tobac, *op. cit.*, pp. 34-70.
57. St. Thomas, $1^{a}2^{ae}$, q. 106, art. 2, corp.
58. *Ibid.*, art. 1 and 2. On the Law of the Spirit, cf. Rom. viii. 1-17, 26.
59. Cf. Lebreton, *Les Origines du dogme de la Trinité* (1927 ed.), pp. 429, 430: "That which characterizes this illumination of man by the Holy Spirit is not a making known of mysteries, nor of the hidden designs of God (the Jews also were recipients of the promises), but an intimate revelation through the union of the Spirit of God with the spirit of man. It is consequently a new orientation given to the thoughts and judgments of the individual which thus shape themselves after the thoughts and judgments of God and borrow little by little 'the mind of Christ.'" Cf. Eph. i. 17 seq.; Rom. viii. 14-28.
60. On the relations of the Holy Spirit and of Christ the Head, cf. Prat, *op. cit.*, t. I, pp. 360 seq.; Tobac, Ch. III; Dom Gréa, *De l'Eglise et de sa divine constitution*, t. I, pp. 71-77; Lebreton, *op. cit.*, particularly pp. 422 seq.
61. The formula "in Christ," "in Christ Jesus," should, as a rule, says Prat, be interpreted in the light of the doctrine of the Mystical Body, and he adds: "In almost all instances, the formula 'in Christ Jesus' may be replaced by the formula 'in the Spirit' without any necessity of asserting

the identity of Christ with the Holy Spirit, an identity which a perverse exegesis would draw from 2 Cor. iii. 17".—*Op. cit.* t. I, p. 478.

62. Tobac, pp. 166 seq.
63. Froget, *op. cit.*, Ch. V.
64. St. Thomas, 1 P., q. 43, art. 5, ad 1 and ad 3.
65. *Ibid.*, 3 P., q. 8, art. 1, ad 3. Cf. Prat, Vol. I.
66. Com. St. Thomas in Ep. ad Rom. xii. 4-6.
67. *Ibid.*, in Rom. viii. 9.
68. St. Cyril of Alexandria, *Com. in Joan.* vii. 39, *P.G.*, t. LXXIII, col. 753.
69. *Ibid.*, xvii, 20, 21, *P.G.*, t. LXXIV, col. 561.
70. *Cont. Gent.*, lib. 4, cap. 24, par. 1.
71. *Ibid.*
72. *Ibid.*

PART TWO

1. St. Thomas, 3 P., q. 61, art. 1, corp.
2. *Ibid.*, q. 60, art. 2.
3. *Ibid.*, q. 62, art. 1.
4. *Ibid.*, art. 2.
5. On this priestly end, cf. Part II, Ch. IV, art. 3, of this volume.
6. St. Thomas, 3 P., q. 62, art. 5. Billot, *De Ecclesiae Sacramentis*, t. I, p. 138. The just of the Old Testament were also members of Christ. To them were given outward sacramental signs. It is easy to see in what sense and manner these sacramental signs produced grace. They did not produce it by their own power. The source of the power was then as now in the Passion of Christ the Head. The vehicle of the fruits of that Passion was not the sacramental rite fulfilled. It was the faith of the individual in the Messias to come, in the future Redeemer, which faith shared, in advance, in the riches of Calvary. The external rite was nothing else than a public profession of such faith.
   St. Thomas, 3 P., q. 62, art. 6, corp.
7. *Ibid.*, art. 1 and q. 63, art. 1.
8. *Ibid.*, art. 2. Cf. Billot, *op. cit.*, p. 152.
9. By hierarchy we mean here: A number of individuals, orderly, united under one head, who governs them, as St. Thomas states, 1 P., q. 108, art. 2.
10. 3 P., q. 63, art. 2. Cf. Billot, *op. cit.*, p. 153.
11. *Ibid.*, art. 3, corp.
12. *Ibid.*, art. 5.
13. *Ibid.*, q. 64, art. 1.
14. *Ibid.*, art. 3, corp.
15. Billot, *op. cit.*, p. 168. Cf. St. Thomas, 3 P., q. 64, art. 4.
16. *Ibid.*, particularly art. 5.
17. *Ibid.*, q. 65, art. 1 and 2.
18. As we go forward in this our study, we shall see how on every side and in every way the incomparable excellence of the Holy Eucharist shines forth. It is, in truth, the sun of the Church's world, the center of the Christian life.
19. St. Thomas (3 P., q. 66, art. 1) distinguishes three things in a sacrament: that which is *sacrament only*, something visible and outward, the matter and the form; that which is *reality only*, which is signified but which itself is in no way a sign; *reality* and *sacrament*, which is at one and the same time both signified and sign, and is the ultimate effect, the grace proper to the sacrament.

20. Council of Trent, Sess. XIII, cap. 2, Denz. 756.
21. Billot, *op. cit.*, p. 210.
22. St. Thomas, 2^a2^{ae}, q. 89 in prœmio.
23. St. Thomas, 3 P., q. 65, art. 3.
24. *Ibid.*, ad 1.
25. Billot, *op. cit.*, p. 211, note 1.

Chapter I

1. Prat, *The Theology of St. Paul*, Vol. I, pp. 221, 222.
2. Immersed: Such is the etymological meaning of the Greek word meaning to baptize. Baptism immersed one in Christ as in a new element: the baptized one lives in the new world and the new atmosphere of Christ.
3. St. Thomas, 3 P., q. 66, art. 7, ad 2.
4. St. John Chrysostom, *Hom.* 25 *in Joan.*, P.G., t. LIX, col. 151, cited by St. Thomas, q. 66, art. 3.
5. St. Leo, *Serm.* 26, no. 2, P.L., t. LIV, col. 213.
6. We shall tell later, when we speak of Baptism and the Holy Eucharist, of the necessity of the Eucharist and in what sense Baptism incorporates us into Christ (Part II, Ch. II, art. 3).
7. St. Thomas, 3 P., q. 69, art. 1.
8. *Ibid.*, art. 2, corp. and ad 1.
9. Prat, *op. cit.*, Vol. I, p. 222.
10. St. Thomas, 3 P., q. 69, art. 4.
11. *Ibid.*, art. 5.
12. *Ibid.*
13. St. Thomas, 3 P., q. 69, art. 3. Cf. *Ibid.*, ad 3.
14. *Ibid.*, art. 6.
15. *Ibid.*, art. 7.
16. *Ibid.*, q. 68, art. 1, corp.
17. *Ibid.*, ad 1.
18. St. Thomas, 3 P., q. 70, art. 4.
19. St. Gregory, *Moral.* lib. 4, cap. 3, *P. L.*, t. LXXV, col. 635, cited by St. Thomas, q. 68, art. 1, corp.
20. Council of Trent, Sess. VI, cap. 7, Denz. 789 (681). Cf. St. Augustine, *De patientia*, cap. 21, no. 18, *P. L.*, t. XL, col. 621.
21. Cf. St. Thomas, 3 P., q. 70, art. 1. *Com. in Ep. ad Gal.* ii, 16; *ad Philip.* iii. 2, 6; *ad Col.* ii. 11, 12.
   Q. 68, art. 2 and q. 66, art. 11.
22. Ambrose, *De obitu Valentiniani*, nos. 29, 30, *P. L.*, t. XVI, col. 1368.
23. St. Thomas, 3 P., q. 68, art. 1, ad 3.
24. *Ibid.*, q. 66, art. 11 and 12.
25. *Ibid.*, q. 68, art. 4.
26. *Ibid.*, art. 5.
27. *Ibid.*, q. 66, art. 9, corp.
28. *Ibid.*, q. 67, art. 2, corp.

29. *Ibid.*, q. 72, art. 1, corp.
30. *Ibid.*, ad 4.
31. *Ibid.*, art. 5.
32. *Ibid.*
33. *Ibid.*, art. 2, corp.
34. *Ibid.*, art. 5, corp.
35. *Ibid.*, ad 2.
36. Council of Florence, Denz. 697 (592).
37. St. Thomas, 3 P., q. 72, art. 2.
38. Council of Florence, *loc. cit.* Cf. St. Thomas, art. 9.
39. Council of Florence, *ibid.*
40. St. Thomas, 3 P., q. 72, art. 10, ad 2 and art. 11.
41. *Ibid.*, art. 11, corp.
42. *Ibid.*
43. *Ibid.*, art. 8, corp. and ad 2.
44. *Ibid.*, art. 12, ad 1.
45. Benedict XIV, Constit. 129, *Eo quamvis* (1745).
46. St. Thomas, 3 P., q. 72, art. 8, ad 4.

Chapter II

1. St. Thomas, *In IV lib. Sent.*, dist. 10, q. 1, art. 1.
2. 3 P., q. 60, art. 2.
3. *Ibid.*, art. 3.
4. St. Thomas, 3 P., q. 73, art. 4, corp.
5. St. John Damascene, *Orthod. fid.*, lib. 4, cap. 14, *P. G.*, t. 94, col. 1153.
6. St. Thomas, *ibid.*, art. 2.
7. De la Taille, *Mysterium Fidei* (1921), pp. 557-568.
8. St. Thomas, *ibid.*, art. 3, ad 3.
9. *Ibid.*, q. 79, art. 5, ad 1.
10. St. Thomas, 3 P., q. 73, art. 1, 1^{a} obj.
11. *In IV lib. Sent.*, dist. 8, q. 1, art. 1, q. 1, ad 1.
12. De la Taille, *op. cit.*, pp. 589-616.
13. St. Thomas, 3 P., q. 73, art. 3, concl.
14. *Ibid.*, q. 80, art. 11, concl.
15. *Ibid.*, q. 73, art. 3, corp.
16. *Ibid.*
17. St. Thomas, 3 P., q. 79, art. 1, ad 1.
18. *Ibid.*, q. 73, art. 3.
19. *Ibid.*, q. 80, art. 2, corp. and ad 2.
20. *Ibid.*, q. 80, art. 11, corp.
21. St. Cyril of Alexandria, *Com. in Joan.*, vi. 35, *P. G.*, t. LXXIII, col. 520-521. *In Joan.*, vi. 54, *P. G.*, t. LXXIII, col. 577. *In Joan.*, xv. 1, *P. G.*, t. LXXIV, col. 341 and 344.
22. St. Cyprian, *Ad Quirinum*, lib. 3 Testimon., cap. 25, *P. L.*, t. IV, col. 750-751.
23. Innocent I, cited in *Ep.* 182 of St. Augustine, *P. L.*, t. XXXIII, col. 785.
24. Augustine, *De peccator. meritis et remissione*, lib. 1, cap. 20, n. 27; cap. 24, n. 34.

25. St. Gelasius I, *Epist. ad omnes Episcopos per Picenum constitutos, P. L.*, t. LIX, col. 37.
26. Cf. Condemnation by Benedict XII of Armenian teaching, Denz. 1816.
27. These truths throw clear light on the doctrinal and practical teachings of the decrees of Pius X, particularly the decree *Quam singulari* on the Communion of children. Cf. Anger, *L'Esprit Eucharistique*, note B., p. 39 seq.
28. St. Augustine *De peccat. meritis et remissione*, lib. 1, cap. 24, n. 34, *P. L.*, t. XLIV, col. 128. What St. Augustine here says will be readily understood if we remember that for the Fathers (see St. Cyril of Alexandria's Commentary on St. John) only the Flesh of Jesus Christ has the power to give life to men. Through the hypostatic union, that Flesh received the divine life directly from God, from the Word Who assumed it. That Flesh, dying that death itself might be conquered, risen that it might vivify, is the one sole instrument chosen by God to communicate life divine. But how shall we partake of this Flesh so indispensable for life? Only in the Holy Eucharist. Consequently, since only the Holy Eucharist, considered in its "reality and sign," that is, in the divine reality veiled by the sacred species, truly holds this one source of life, from It flows to us all life of grace, even the first sanctifying grace conferred by Baptism. The Holy Eucharist which alone gives us the Flesh of Our Saviour is as a sacrament the one and full reservoir of the life of Christ; that is to say, of grace. Later we shall see that the Holy Eucharist as a sacrifice is also the one reservoir and the one treasury of the merits of the Passion.
29. St. Augustine Tract. 26 *in Joan.*, no. 17, *P. L.*, t. XXXV, col. 1614, cited by St. Thomas, *Catena Aurea*, in Joan. Evang., cap. VI, v. 56.
30. St. Cyprian, *Epist. ad Magnum*, no. 6, *P. L.*, t. III, col. 1142, cited by St. Augustine *De Bapt. cont. Donat.*, lib. 7, cap. 50, *P. L.*, t. XLIII, col. 240. Cf. *Epist.* 73, no. 13, *P. L.*, t. IV, col. 383, 384.
31. St. Thomas, 3 P., q. 74, art. 1.
32. *Ibid.*, ad 1.
33. St. Thomas, q. 74, art. 3, sed *contra.* Cf. Joan. xii. 24, 25.
34. *Ibid.*, art. 5, sed *contra.* Cf. Joan. xv. 1; St. Thomas, 3 P., q. 79, art. 1, corp.
35. *Ibid.*, art. 6.
36. Alexander I, *Epist. 1 ad omnes orthodoxos*, cap. 4. This letter is apocryphal. It may be found in *P. G.*, t. V, col. 1064. The passage is cited by the Council of Florence—cf. Denz. 593. Here we take it from St. Thomas, q. 74, art. 6.
37. Julius I, decret. 7, cited after St. Thomas, *loc. cit.*; cited also by the Council of Florence, Denz. 593. The decree lacks authenticity. See *P. L.*, t. VIII, col. 970.
38. St. Cyprian, *Epist.* 63, *Ad Caecil.*, no. 13, *P. L.*, t. IV, col. 383, 384.
39. Council of Trent, Sess. XXII, cap. 7, Denz. 822.
40. St. Thomas, 3 P., q. 79, art. 1 to art. 6.
41. We say "spiritual union," for there is no question of a union of flesh as some have at times maintained. Union with Christ begins, not with the flesh, to be later completed by the spirit. Rather is it like the light of the sun, which illumines first the summits and thence descends into the recesses of the valleys. As a consequence of this union of our soul with

Christ, the physical body is purified, sanctified, made part of the Mystical Body. Cf. this volume, Part I, Ch. I, no. 2.

42. Council of Trent, Sess. XIII, cap. 2, Denz. 756. Cf. Denz. 593 *ad finem.*
43. St. Thomas, *Com. in 1 Epist. ad Cor.* x. 16.
44. St. John Chrysostom, Breviary, Sat. within oct. Corpus Christi, Lesson 4.
45. *Ibid.*, Sun. within oct. Corpus Christi, Lesson 5.
46. *Ibid.*, Lesson 6.
47. St. Cyril of Alexandria, *In Joan. Evang.*, vi. 56, *P. G.*, t. LXXIII, col. 584.
48. *Ibid.*, xvii, 3, *P. G.*, t. LXXIV, col. 488.
49. *Ibid.*, *Com. in Luc.*, *P. G.*, t. LXXII, col. 909 and 912.
50. *Ibid.*, *In Joan.* xvii. 22, 23, *P. G.*, t. LXXIV, col. 564.
51. St. Augustine, Tract. 27, *In Joan.*, no. 6, Breviary, Sat. within oct. Corpus Christi, Lesson 7.
52. Billot, *De Ecclesiae Sacramentis*, p. 534.
53. St. Thomas, *Com. in Evang. Joan.*, vi. 55.
54. St. Augustine, *Confessions*, Bk. 7, Pusey translation. In this passage it is God, not the God-Man, Jesus Christ, Who is speaking. There is no question of the Sacrament of our altar. Only in an indirect way, nevertheless, in a right and happy way, may these words be applied to the reception of the Holy Eucharist.
55. St. Leo the Great, *Serm.* 63, cap. 7, *P. L.*, t. LIV, col. 357.
56. St. Cyril of Alexandria, *In Joan.*, xvii. 20, 21, *P. G.*, t. LXXIV, col. 561.
57. Council of Trent, Sess. XIII, cap. 2, Denz. 756.
58. St. Augustine, *In Joan.*, Tract. 26, no. 13, *P. L.*, t. XXXV, col. 1613.
59. Billot, *op. cit.*, pp. 530, 531.
60. St. Thomas, 3 P., q. 79, art. 4, corp.
61. St. Augustine, *In Joan.* vi. 52, Tract. 26, no. 13, t. XXXV, col. 712, 713. Breviary, Monday within oct. Corpus Christi, Lessons 8 and 9.
62. St. Leo the Great, *Serm.* 63, cap. 3, *P. L.*, t. LIV, col. 355.
63. St. Thomas, 3 P., q. 80, art. 1.
64. *Ibid.*, art. 2, ad 2.
65. A prayer, written by St. Thomas, beginning "Almighty and Eternal God," which is recommended for reading before Mass, implores God: "Grant, I beseech Thee, that I may receive not only the sacrament of the Body and Blood of Our Lord, but also the fruit and virtue of the sacrament"—and: "O most indulgent God, grant me so to receive . . . that I may be found worthy to be incorporated with His Mystical Body and numbered among His members." Again, the Church prays (Postcommunion, Saturday after third Sunday of Lent): "We beseech Thee . . . that we may be numbered among His members of Whose Body and Blood we communicate. . . ."
66. Anacletus, *P. G.*, t. II, col. 795; in St. Thomas, q. 80, art. 10, ad 5.
67. Ambrose, *De Sacramentis*, lib. 4, cap. 6, *P. L.*, t. XVI, col. 446; in St. Thomas, q. 80, art. 10, corp.
68. St. Augustine, In lib. de verbis Domini, *Serm.* 28. This sermon attributed to St. Augustine is an extract from Bk. V, *De Sacramentis*, credited wrongly to St. Ambrose. See *P. L.*, t. XVI, col. 452.
69. St. John Chrysostom, *In. Epist. ad. Eph.*, I, Homil. 3, *P..G.*, t. LXII, col. 29.
70. With regard to the Fathers and daily Communion, see the letter of Fénelon, edited by Cagnac (Paris, La Bonne Presse).

71. 4th Lateran Council, cap. 21, Denz. 363.
72. Pius X (*Action Eucharistique*, Dec. 1911, p. 120) said emphatically that the right of the Christian to Holy Communion was founded upon the fact that the Christian is a member of Christ. A certain missionary, telling of his efforts with the faithful to have them go to Holy Communion, had said: "We urge them with the words of St. Thomas, 'All thou canst, do thou endeavor.' It is not a question of boldness, interrupted the Holy Father, but of justice. Christians have a right to Christ: they belong to Christ, they are His members."
73. St. Thomas, 3 P., q. 80, art. 9, ad 3. Cf. St. Fulgentius, *Epist.* 12, Ch. 11, no. 26, *P. L.*, t. LXV, col. 392.
74. St. Thomas, *ibid.* The text of the Holy Doctor is cited in the decree of the Sacred Congregation of the Sacraments (Aug. 8, 1910), fixing the age of reason as the time for the First Communion of children.
75. St. Thomas, in the Sequence *Lauda Sion.*
76. St. Thomas, 3 P., q. 80, art. 4, corp.
77. *Ibid.*
78. *Ibid.* Cf. St. Thomas, *Com. in Joan. Evang.* vi. 57.
79. St. Augustine, *De Civitate Dei*, lib. 21, cap. 25, *P. L.*, t. XLI, col. 741-742, cited in *Catena Aurea*, in Evang. Joan. vi. 55.
80. St. Thomas, 3 P., q. 82, art. 9.
81. St. John Damascene, 4 lib., *De Fide Orthod.*, cap. 14, *P. G.*, t. XCIV, col. 1153.
82. St. Augustine, *In Joan.*, Tract. 26, cap. 6, t. XXXV, col. 1612, 1613. Breviary, Monday within oct. Corpus Christi, Lessons 8 and 9.

Chapter III

1. St. Thomas, 3 P., q. 87, art. 2.
2. *Ibid.*, q. 84, art. 2, ad 3.
3. *Ibid.*, q. 87, art. 3.
4. St. Thomas, 3 P., q. 84, art. 2, ad 3.
5. *Ibid.*, art. 6, corp.
6. Council of Florence, *Decr. pro Armenis*, Denz. 590.
7. St. Thomas, 3 P., q. 84, art. 5, corp.
8. *Ibid.*, art. 10.
9. *Ibid.*, art. 7, ad 2.
10. St. Thomas, *Suppl.* 3 P., q. 1, art. 2, corp.
11. *Ibid.*, 3 P., q. 85, art. 1 and 2.
12. *Ibid.*, q. 86, art. 2, corp. Cf. Council of Trent, Sess. XIV, cap. 1, Denz. 774.
13. St. Thomas, *ibid.*, art. 3; and *Suppl.* 3 P., q. 2, art. 6.
14. *Ibid.*, *Suppl.* 3 P., q. 5, art. 2.
15. *Ibid.*
16. *Ibid.*, 3 P., q. 86, art. 4, ad 3. Cf. *Suppl.* 3 P., q. 18, art. 2, corp. Cf. Council of Trent, Sess. XIV, cap. 2, Denz. 775.
17. St. Thomas, *Suppl.* 3 P., q. 18, art. 2, corp. Cf. *Com. in Epist. ad Rom.* xi. 29.
18. Council of Trent, Sess. XIV, cap. 8, Denz. 783.
19. *Suppl.*, 3 P., q. 18, art. 2, ad 4.
20. *Ibid.*, q. 17, et seq.

21. *Ibid.*, q. 19, art. 2.
22. *Ibid.*, q. 17, art. 1.
23. Cf. Council of Trent, Sess. XIV, cap. 1, Denz. 774.
24. *Suppl.*, 3 P., q. 6, art. 1.
25. *Ibid.*, q. 8, art. 4, 5, 6, and q. 20.
26. *Ibid.*, art. 1, corp.
27. *Ibid.*, q. 20, art. 3.
28. *Ibid.*, q. 17, art. 2, ad 1.
29. *Ibid.*, q. 11, art. 1 and 2.
30. *Ibid.*, q. 19, art. 5.
31. Council of Trent, Sess. XIV, can. 10, Denz. 798.
32. *Suppl.*, 3 P., q. 19, art. 6.
33. *Ibid.*, q. 18, art. 1 and 2.
34. *Cont. Gent.*, lib. 4, cap. 72, par. 4.
35. Council of Trent, Sess. XIV, can. 15, Denz. 803.
36. St. Thomas, *Suppl.*, 3 P., q. 12, art. 1 and 2.
37. *Ibid.*, q. 13, art. 1, ad 1.
38. Council of Trent, Sess. XIV, can. 13, Denz. 923 (801). Cf. *ibid.*, cap. 8, Denz. 782.
39. Council of Trent, Sess. VI, cap. 16, Denz. 692.
40. *Contra Gent.*, lib. 4, cap. 73, par. 1.
41. *Suppl.*, 3 P., q. 30, art. 1 and 2, and particularly *Cont. Gent.*, *loc. cit.*
42. *Suppl.*, 3 P., q. 30, art. 1, corp.
43. *Ibid.*
44. *Cont. Gent., loc. cit.*
45. *Suppl.*, 3 P., q. 30, art. 1, corp.
46. *Ibid.*, q. 32, art. 3.
47. *Cont. Gent., loc. cit., in fine.*
48. *Ibid.*

Chapter IV

1. See above, Part II, Introd.
2. St. Thomas, *Cont. Gent.*, lib. 4, cap. 74, par. 1. Cf. 3 P., q. 64, art. 7.
3. *Cont. Gent., loc. cit.*, par. 2.
4. *Ibid.*
5. *Ibid.*, par. 3.
6. St. Thomas, *Suppl.*, 3 P., q. 34, art. 1.
7. *Cont. Gent., loc. cit.*, par. 4.
8. *Ibid.*
9. *Suppl.*, 3 P., q. 35, art. 1.
10. *Ibid.*, art. 1, ad 3.
11. St. Jerome, *Com. in Ep. ad Tit., P. L.*, t. XXVI, col. 590, cited by St. Thomas, *Suppl.*, 3 P., q. 36, art. 1.
12. St. Dionysius, *De Eccl. hierarch.*, cap. III, par. 14, *P. G.*, t. III, col. 445, cited by St. Thomas, *Suppl.*, 3 P., q. 36, art. 1, corp.
13. *Suppl.*, 3 P., q. 36, art. 3, ad 2.
14. *Ibid.*, art. 2, ad 1.
15. *Ibid.*, q. 37, art. 1, sed *contra.*
16. *Ibid.*, art. 2 corp. and ad 3.

17. See the first pages of Genesis, ii. 24.
18. Prat, *The Theology of St. Paul*, Vol. I, p. 363.
19. *Cont. Gent.*, lib. 4, cap. 78, par. 1.
20. *Ibid.*, par 2, and *Suppl.*, 3 P., q. 41, art. 1 and q. 42, art. 2.
21. *Suppl.*, 3 P., q. 42, art. 1 and 3.
22. *Ibid.*, art. 1, ad 3.
23. *Ibid.*, art. 2, corp. Cf. *Cont. Gent.*, lib. 4, cap. 78, par. 2.
24. *Ibid.*
25. *Cont. Gent., loc. cit.*
26. *Suppl.*, 3 P., q. 42, art. 3, ad 1.
27. *Ibid.*, q. 45, art. 1, ad 2.
28. *Ibid.*, q. 47, art. 3.
29. *Ibid.*, q. 65, art. 1, q. 66, art. 1. *Cont. Gent.*, lib. 4, cap. 78, par. 3.
30. *Ibid.*, q. 67, art. 1, ad 2 and corp.
31. *Ibid.*, q. 63, art. 1, ad 2; art. 2, ad 2 and ad 3.
32. *Suppl.*, 3 P., q. 66, art. 3, corp.
33. *Ibid.*, art. 1.
34. *Com. in Epist. ad Tit.* i. 6, and *Suppl.*, 3 P., q. 66, art. 1, corp. and ad 1.
35. *Suppl.*, 3 P., q. 59, art. 6, ad 1.
36. *Ibid.*, art. 4, corp.
37. *Ibid.*, ad 2.
38. 3^{a} Pars. q. 63, art. 2, corp.
39. *Ibid.*, art. 3, corp.
40. St. Augustine, *De Civitate Dei*, lib. XX, cap. 10, *P. L.*, t. XLI, col. 676.
41. St. Leo the Great, *Serm.* 4; *P. L.*, t. 54, col. 148, 149.
42. St. Augustine, *in Ps.* 26, enarr. 2^{a}, t. XXXVI, col. 199, 200.
43. Denz. 960.
44. See later, Part III, Ch. I.
45. *A.A.S.*, June, 1928.
46. The second part of this Encyclical overflows with the doctrine set forth in this volume. It may be helpful to summarize here the fundamental teachings of that part of the Encyclical.

    The obligation of making reparation rests upon all, because:

    1. All have sinned;
    2. All should make their own the sufferings and the merits of the one Redeemer through their own trials and their crosses in this life, which latter have no efficacy save by virtue of the Passion of Christ.
    3. All the faithful are priests in Jesus Christ: and with Him victims as He Himself is. The sacrifice of the Mass, which continues and applies here and now the Sacrifice of Calvary, ought to be their sacrifice, not only in the sense that they profit thereby and that they offer it, but also in the sense that they are therein also victims and offered.
    4. Since we are members of the Mystical Body, ours is the fundamental and strict duty of enduring all that our Divine Head continues to endure in the Church, which is His prolonged living Self.

    The fruitfulness of our work of reparation, both for ourselves and for our brothers, depends solely upon our living union with Christ. The measure of fruitfulness depends upon the perfection of our association with Christ suffering, the perfection of our "mystical crucifixion" following the immolation of Christ Jesus.
47. Bossuet, *Méditations sur l'Evangile*, La Cène, XXIVe jour.

48. This chapter, art. 2.
49. *De Unitate Ecclesiae*, cap. 4, t. 43, col. 395.
50. *In Epistolam I^{am} Joan.*, Tract. I, no. 32, *P. L.*, t. XXXIV, col. 1979.
51. Cf. Epistle, Mass of the Common of Virgins.
52. Invitatory, Matins, Office of the Dedication of a Church.
53. St. Bernard, 1st Sunday after oct. Epiphany, Serm. 2us, *De spiritualibus nuptiis in evangelica historia designatis*, no. 2, *P. L.*, t. CLXXXIII, col. 158.
54. For example, Office of St. Rose of Lima (Aug. 20), Lesson 6; of St. Teresa (Oct. 15), Lesson 5; of St. Gertrude (Nov. 15), Lesson 6.
55. St. Bernard, *loc. cit.*, no. 3, *P. L.*, t. CLXXXIII, col. 159.
56. St. Augustine, *In Joan. Evang.*, Tract. 9, *P. L.*, t. XXXV, col. 1458, 1459. Breviary, 2nd Sunday after Epiphany, Lesson 8.
57. Preface of Mass of the Consecration of Virgins, *Pontif. Rom.* Vol. I.
58. See above, Part II, Ch. I.
59. Cf. St. Augustine, *De Genesi contra Manich.*, lib. 2, cap. 24, *P. L.*, t. XXXIV, col. 216.

PART THREE

1. St. Thomas, 3 P., q. 8, art. 3.
2. The Church is pictured here as the hierarchy, the chiefs of the ecclesiastical society. This is one of the many senses in which the word "Church" may be used. We say, for example, "the Church teaches," "the Church forbids." This is not an arbitrary way of speaking, nor should it be looked upon as equivocal. Underlying it is a deep truth. The hierarchy, as we shall later show, is the Church herself; within the hierarchy, the entire Church is included. All that the Church has of divine life, all supernatural authority in the Mystical Body, flows to us through the hierarchy.

Chapter I

1. St. Thomas, 1 P., q. 108, art. 2, corp. and art. 1.
2. Bossuet, *4e lettre à une demoiselle de Metz.*
3. *De Unit. Eccles.*, no. 6, *P. L.*, t. IV, col. 504. Cf. no. 7, col. 505. This extract from St. Cyprian summarizes the leading thought of the worthy volume by Dom Gréa, *De l'Eglise et de sa divine constitution* (Paris: Bonne Presse), a work most expressive of the doctrine of the Mystical Body. We have used it freely in writing our chapter on the hierarchy.
4. *De Unitate Eccles.*, no. 8, *P. L.*, t. IV, col. 505.
5. *De Oratione Dominica*, no. 23, *P. L.*, t. IV, col. 536.
6. Dom Gréa, *op. cit.*, p. 42.
7. *Ibid.*, p. 43.
8. Theodoret, *Ecclesiast. histor.*, lib. 2, cap. 14, *P. G.*, t. LXXXII, col. 1042.
9. Dom Gréa, *op. cit.*, p. 63.
10. Bossuet, *op. cit.*
11. Cf. Dom Gréa, *op. cit.*
12. Cf. *ibid.*
13. *Suppl.*, 3 P., q. 40, art. 6, ad 1.
14. *Cont. Gent.*, lib. 4, cap. 76, par. 2 and 3.

15. *Ibid.*, par. 6.
16. *Suppl.*, 3 P., q. 40, art. 6, corp.
17. Bull *Unam Sanctam*, Denz. 1785.
18. St. Cyprian, *De Unit. Eccles.*, nos. 4 and 5, *P. L.*, t. IV, col. 499-502. As to the authenticity of this passage, see articles by Dom Chapman, *Revue Bénédictine* (1902), nos. 3 and 4; (1903), no. 1. Cf. d'Alès, *La Théologie de S. Cyprien* (1922), pp. 102 seq.
19. St. Thomas, *Suppl.*, 3 P., q. 40, art. 6.
20. Bossuet, *op. cit.*, no. 37.
21. Dom Gréa, *op. cit.*, p. 101.
22. St. Cyprian, *De Unit. Eccles.*, no. 5, *P. L.*, t. IV, col. 501.
23. Dom Gréa, *op. cit.*, p. 60.
24. St. Cyprian, *Epist.* 69, no. 7, *P. L.*, t. IV, col. 405.
25. See above, Part II, Ch. II, art. 4.
26. In this passage and what follows, "priest" means "bishop." This is often the case in the writings of St. Cyprian.
27. St. Cyprian, *Epist.* 69, no. 8, *P. L.*, t. IV, col. 406.
28. *Ibid.*, *Epist.* 44, *P. L.*, t. IV, col. 340.
29. Bossuet, *op. cit.*, no. 28.
30. Dom Gréa, *op. cit.*, p. 71.
31. Bossuet, *op. cit.*, no. 38.
32. St. Thomas, *Suppl.*, 3 P., q. 40, art. 4, corp.
33. *Ibid.*, q. 37, art. 2, ad 2.
34. Dom Gréa, *op. cit.*
35. Council of Trent, Sess. XXIII, can. 6, Denz. 843.
36. Bossuet, *loc. cit.*, no. 34.
37. Cf. *ibid.*, no. 35.
38. The following citations will be found in Dom Gréa's volume.
39. St. Augustine, *De Unit. Eccles.*, cap. 4. *P. L.*, t. XLIII, col. 395.
40. Cardinal Perraud, cited by Dom Gréa.

Chapter II

1. St. Thomas, *Cont. Gent.*, lib. 3, cap. 120, par. 3, 6 and 7.
2. St. Thomas, 2^{a} 2^{ae}, q. 85, art. 2, corp.
3. *Cont. Gent.*, lib. 3, cap. 120, par. 7.
4. St. Augustine, *De Civitate Dei*, lib. 10, cap. 20, *P. L.*, t. XLI, col. 298.
5. *Cont. Gent.*, lib. 3, cap. 119, par. 1.
6. St. Thomas, 2^{a} 2^{ae}, q. 85, art. 2, corp.
7. *Cont. Gent.*, lib. 3, cap. 120, par. 7.
8. *Ibid.*, lib. 4, cap. 61. Cf. 3 P., q. 74, art. 1, corp.; q. 76, art. 2, ad 1; q. 79, art. 1, corp.
9. Council of Trent, Sess. XXII, cap. 2, Denz. 817.
10. *Ibid.*, can. 1, Denz. 825.
11. St. Cyprian, *Epist.* 63, no. 13, *P. L.*, t. IV, col. 383, 384.
12. Cf. Billot, *De Sacramentis*, t. I, p. 579.
13. Dom Gréa, *op. cit.*, p. 109.
14. St. Cyprian, *Epist.* 63, no. 7, *P. L.*, t. IV, col. 379.
15. Cf. St. Ambrose, *Epist.* 51, *ad Theodos.*, no. 15, *P. L.*, t. XVI, col. 1163.
16. St. Augustine, lib. 10, *De Civitate Dei*, cap. 20, t. XLI, col. 298.

17. St. Cyprian, *Epist.* 63, no. 13, t. IV, col. 383.
18. St. Augustine, *De Trinitate*, lib. 4, cap. 14, *P. L.*, t. XLII, col. 901, cited by St. Thomas, 3 P., q. 48, art. 3.
19. Cf. Billot, *op. cit.*, p. 618.
20. By Baptism and in Baptism we are made priests and victims with Christ Jesus. St. Fulgentius (*Ep.* 12, Ch. 11, no. 24, *P. L.*, t. LXV, col. 391) speaks of that unique Body of which every member, united to Christ the Head by Baptism, is henceforth offered to God as a true sacrifice: our spiritual birth makes us sacrifices for God while at the same time it consecrates us as temples of God.
21. St. Thomas, 3 P., q. 83, art. 3, ad 4.
22. This general confession is one of the sacramentals which have the power of remitting, for penitent hearts, venial sins. For those who are in mortal sin, they constitute an invitation and an exhortation to attrition, at least, for their sins, so that they may prepare themselves to participate more worthily, more fruitfully, in the sacrifice.
23. St. Thomas, 3 P., q. 83, art. 4, ad 6.
24. *Ibid.*, art. 5, ad 2.
25. Canon of the Mass: "Wherefore, O most merciful Father, we humbly pray and beseech Thee . . . that Thou wouldst vouchsafe to receive and bless these gifts . . . which we offer to Thee in the first place for Thy Holy Catholic Church, that it may please Thee to grant her peace, unite and govern her. . . ."
26. St. Thomas, 3 P., q. 83, art. 4, ad 9.
27. Bossuet, *Explication de quelques difficultés sur les prières de la Messe*, nos. 36-38. Billot, *De Sacramentis*, t. I (ed. 1907), pp. 581-583.
28. Speaking of the sacrifice offered to God in honor of and upon the tombs of the martyrs, St. Augustine says: "The sacrifice is the Body of Christ. That Body is not offered to the martyrs, since they are themselves the Body."—*De Civitate Dei*, lib. 22, cap. X, *P. L.*, t. XLI, col. 772.
29. Prayer of the Mass: "Receive, O Holy Trinity."
30. Canon of the Mass: "To us also, Thy sinful servants. . . . By Whom (Jesus Christ) Thou dost always create, sanctify, quicken, bless and bestow upon us all those good things."
31. Canon of the Mass: "Deliver us, O Lord, from all evils."
32. St. Thomas, 3 P., q. 83, art. 4, ad 3.
33. One sees how the following proposition might be read in a perfect orthodox sense: "The Church is the one sole Mystical Body formed of Christ as Head and the faithful made His members by that ineffable union which makes of Christ and of ourselves this marvel: one only priest, one only victim, one sole perfect adorer of God the Father in spirit and in truth."

    This proposition was condemned as heretical by Pius VI (Bull. *Auctorem Fidei*, Aug. 28, 1794) but the reason why it was condemned was that the synod of Pistoia maintained it in the sense that only those belonged to the Body of the Church who are in spirit and in truth perfect adorers.—Denz. 1378.
34. Collect, Saturday of Passion Week. "Prosper, O Lord, the people consecrated to Thee by the affection of filial devotion: that, instructed by holy actions, they may be blessed with better gifts, as they are made more pleasing in the sight of Thy majesty."
35. His Holiness Pope Pius XI, Encycl. *Miserentissimus Redemptor* (May 8, 1928). "The more our oblation and sacrifice of self resemble the sacrifice of Christ, in other words, the more perfect the immolation of our self-love and of our passions, and the more the crucifixion of our own flesh approaches that mystical crucifixion of which the Apostle speaks, the more abundant are the fruits of propitiation and expiation which we receive for ourselves and for others."

36. Cf. Citation of St. Cyprian, by His Holiness Pope Pius XI, note 47, this chapter.
37. Are we in error? It seems to us that in the solution of more than one problem of theology (for example, the necessity of the virtue of penance, the necessity of recourse to the sacrament of Penance, the reception of the Holy Eucharist), we too often halt at the letter of the positive precepts and fail to give sufficient consideration to a fundamental and radical obligation which both common sense and the natural law constantly repeat to us. We mean that it is obligatory for a living being to be a living being; to do that which at least is necessary to protect his life; to recover it, if he has lost it. For every baptized soul, for every soul, there is no life save when the soul is in the state of grace. Cf. Anger, *L'Esprit Eucharistique*, note A, pp. 34-38.
38. St. Augustine, *Epist.* 149, cap. I, no. 16, *P. L.*, t. XXXIII, col. 637.
39. *Ibid.*, *De Civitate Dei*, lib. 20, cap. 25, t. XLI, col. 700.
40. Fulgentius, *Epist.*, 12, cap. 11, no. 24, *P. L.*, t. LXV, col. 390.
41. *Com. in Philip.* ii. 17.
42. Cf. Com. St. Thomas, on same. Cf. Heb. xiii. 16.
43. Com. St. Thomas in Heb. xiii. 16. Cf. St. Augustine, *De Civitate Dei*, lib. 10, cap. 5, *in fine*, *P. L.*, t. XLI, col. 283.
44. Com. St. Thomas in Epist. ad. Rom. xii. 1.
45. *De Civitate Dei*, lib. 10, cap. 5, *P. L.*, t. XLI, col. 282.
46. *Ibid.*, cap. 6, col. 283, 284.
47. *Ibid.*, col. 284. Cf. *Ibid.*, lib. 19, cap. 23, col. 655.

    His Holiness Pope Pius XI (Encycl. *Miserentissimus Redemptor*) gives a solid condensation of the preceding teachings in a passage of which we cite the following lines: "To this most august Eucharistic Sacrifice, ministers and faithful must join the offering of themselves as victims 'living, holy, pleasing unto God' (Rom. xii. 1). Therefore, St. Cyprian did not hesitate to declare: 'The sacrifice of Our Saviour is not celebrated with the requisite sanctity if our own offering of self and our sacrifice of self correspond not with His Passion' (Epist. 63, no. 381)."
48. Dom Beauduin, *La Piété de l'Eglise* (May, 1914), pp. 8, 9.
49. *Enarr. in Psalm.*, 136, no. 22, *P. L.*, t. XXXVII, col. 1774.
50. *Enarr. in Psalm.*, 130, nos. 1, 2 and 3, *P. L.*, t. XXXVII, col. 1704-1705. On another occasion, speaking on Ps. 131 (no. 2, t. XXXVII, col. 1716), St. Augustine declared to the people that in all the Psalms one hears the voice of one Man only, Whose Head is in heaven and Whose Body is on the earth: "I need go no further as to Who is the Head and who are the Body, for I speak to those who know." Cf. *ibid.*, *In Ps.* 137, no. 1, col. 1774.
51. *In Psalm.* 102, no. 1, *P. L.*, t. XXXVII, col. 1316.
52. *In Psalm.* 140, no. 3, *P. L.*, t. XXXVII, col. 1817.
53. *In Psalm.* 62, no. 2, *P. L.*, t. XXXVI, col. 748, 749.
54. St. Augustine, *Enarr. in Psalm.*, 85, no. 1, *P. L.*, t. XXXVII, col. 1081.

55. As to how one may take to himself the lessons of the Psalms, see St. Athanasius, Epistle to Mar., *P. G.*, t. XXVII.
56. *La Sainte Liturgie* (Paris: La Bonne Press), p. 53.
57. Abbé Gasque, *l'Eucharistie et le Corps Mystique*, p. 162.
58. See Part IV, Ch. III.
59. St. Leo, *Serm.* 30 (otherwise 31), *In Nativit. Domini*, X, cap. 3, *P. L.*, t. LIV, col. 231.
60. Cf. Part I, Ch. III, of this volume.
61. St. Cyril of Alexandria, *Ad Reginas, de recta fide oratio altera*, no. 40, *P. G.*, t. LXXVI, col. 1391. Cf. Heb. v. 7.
62. St. Leo, *Serm.* 26 (otherwise 25), *In Nativit. Dom.*, VI, 2, *P. L.*, t. LIV, col. 213.
63. One of the principal ends of preaching is to aid the faithful to know, to bring home to themselves the lessons of the mysteries celebrated. This is pointed out by His Holiness Pius XI in the conclusion of his Encycl. of Dec., 1925, on the Feast of Christ the King: "Who can compute the strength and holiness which the faithful themselves will obtain by meditating on these things, if they do so with the object of modeling themselves on the true standards of the Christian life? . . . If all these things are preached to the faithful, they undoubtedly will be led the more easily toward perfection."
64. The same is true of the Psalms during the octaves of Christmas, Epiphany, Easter, Ascension, and of Corpus Christi, every time the office is of the octave.

Chapter III

1. "In Jesus Christ, the divine Sonship and the headship of regenerated humanity are inseparable. The two, so to speak, are one. Jesus Christ came only that He might be the first-born among many brothers, that He might give, by incorporating them into Himself, other sons to His heavenly Father. There is not in Jesus Christ the private man and the public man. Christ existed that He might fulfill His mission. This explains the human maternity of Mary, the Mother of Christ. Mary is the Mother of Christ, the Head of humanity, Mother of those who have supernatural life because they have been made one with Christ" (Article by Fr. Bainvel, *Messager du Cœur de Jésus*, May, 1922).
2. Encycl. *Ad diem illum*, Feb. 2, 1904.
3. Hugon, *La Mère de Grâce.*
4. Leo XIII, Encycl. *Divinum illud munus*, May 9, 1897.
5. St. Irenaeus, *Contra Haereses*, lib. III, cap. XXII, no. 4, *P. G.*, t. VII, col. 959. "As one follows the theology of St. Paul on the Mystical Body and on our incorporation into Christ, one finds that the consent of Mary to the Incarnation was consent to our regeneration in Christ Jesus, the beginning of her spiritual maternity" (Fr. Bainvel, *Messager du Cœur de Jésus*, May, 1922).
6. These lines summarize a portion of the Encycl. of Leo XIII *Jucunda semper.*
7. Pius X, Encycl. *Ad diem illum.*

8. Benedict XV, *A.A.S.*, t. X, p. 182, Litter. Apost. 22 Martii 1918.
9. Pius IX, a letter to Msgr. Van der Berghe (August 25, 1873).
10. All these titles are borrowed from a prayer approved by Pius X. Cf. Hugon, *La Vierge-Prêtre*, pp. 35, 36; Lépicier, *L'Immaculée Mère de Dieu, Corédemptrice du genre humain*, pp. 232, 233.

    This pre-eminent and unique sharing of Mary in the priesthood of Christ is far different from that participation of all the faithful of which we spoke above (Part II, Ch. IV, art. 3). It is entirely distinct from the ministerial priesthood of bishops, priests and deacons. The solid theology of this teaching is indisputable. But surrounding it are delicately balanced truths which insufficiently educated souls may not understand with exactitude. So Père de la Taille (*Mysterium Fidei*, 1921, p. 649, note 1) recommends that pastoral prudence be exercised in speaking on this subject to any audience not well versed in theology and its necessary distinctions. It should be remembered that the Holy Office has frequently condemned certain methods of devotion to Mary as priest, methods inopportune or actually leading to confusion and error; for example, the statue of the Blessed Virgin dressed in priestly vestments (*A.A.S.*, May 5, 1916).
11. Newman, Letter to Pusey, ch. IV.
12. Albertus Magnus, *Quaest. super Missus est*, q. 146, op. p. 100. See this passage in Terrien, *La Mère des hommes*, t. I, p. 107.
13. Pius X, Encycl. *Ad diem illum:* "We are, then, it will be seen, very far from attributing to the Mother of God a productive power of grace—a power which belongs to God alone. Yet, since Mary carries it over all in holiness and union with Jesus Christ, and has been associated by Jesus Christ in the work of the redemption, she merits for us *de congruo*, in the language of theologians, what Jesus Christ merits *de condigno*, and she is the supreme minister of the distribution of graces."
14. Pius X, *ibid.*
15. Christ instituted the sacraments. Christ confers them through His ministers. Moreover, the sanctifying action of Christ is not enslaved by means. He may, if He wishes, confer grace in other ways.
16. Terrien, *op. cit.*, p. 605.
17. St. Augustine, *Enarr. in Ps.* 33, *Serm.* 1, no. 6, *P. L.*, t. XXXVI, 303.
18. Extracts from the writings of Mère Marie de Jésus. Cited by Lépicier, *op. cit.*, pp. 207-209.
19. Billot, *De Sacramentis*, p. 167 (1906 ed.).
20. St. Bernardine of Siena, *Sermo de Nativitate B.M.V.*, 5, art. unic., cap. 8 (Paris, 1635), t. III, pp. 118, 119.
21. Council of Trent, Sess. XXXV, Denz. 984.
22. St. Thomas, 3 P., q. 26, art. 1, corp.
23. Hymn *Ave, Maris Stella.*
24. Antiphon *Sub tuum.*
25. *Acta Apost. Sedis*, t. X, 1918, p. 182.
26. St. Ephrem, *Orat. ad Dei matrem*, opp., t. III (graece-lat.), p. 532.
27. Sauvé, *Le Culte du Cœur de Marie*, p. 295.
28. The Breviary. See particularly the Office of Our Lady of Mercy (Sept. 24), of St. Peter of Nolasco (Jan. 31), St. Raymond of Pennafort (Jan. 23), the Seven Founders (Feb. 12), St. Paul of the Cross (Apr. 26). We would

mention also the Holy Rosary (Encycl. of Leo XIII, *Supremi Apostolatus*). the Scapular of Mt. Carmel, the Apparition at Lourdes.

29. Office B.M.V.
30. St. Cyril of Alexandria, *Homil.* IV, *P.G.*, t. LXXVII, col. 991.
31. These lines are a résumé of the Encycl. of Leo XIII, *Adjutricem Populi.* In another Encyclical, *Fidentem piumque*, Mary in the Cenacle, in the days which precede Pentecost, is pictured as the promoter and pre-eminent guardian of unity.
32. Cf. Terrien, *op. cit.*, t. II, I, VIII, Ch. 2, "L'Eglise, Fille de Marie."
33. Letter of Benedict XV to Father Hiss, March 7, 1917. *A.A.S.*, 1917, p. 173.
34. Bossuet, *Sermon sur la dévotion envers la T. Sainte Vierge*, Dec. 8, 1669. We cite the text of Bossuet despite what Canon Bittremieux says concerning it in his remarkable and very sound work (*De Meditatione universali B.M.V. quoad gratias*, 1926, pp. 167, 168). Bossuet's statement, it seems to us, holds all its value particularly if we consider it in the light of the doctrine of the Mystical Body, and if one recalls the principle restated by Pius X (see introduction to this chapter). Mary is the mother of the Head and at the same time the mother of the members. God willed to give us, through Mary, Christ as the Head of the Mystical Body. Therefore, it is certain this order will not change. Nothing could bring it about that Mary the Mother of Jesus would not be our mother also, or that she would not fulfill towards us the duties of a mother. "This order will not change"—that is true. But that it will not change is not solely nor pre-eminently due to the fact that "the gifts of God are without repentance," but to the very nature of things. Even though there be agreement on the reason for this scriptural quotation, the Canon, we think, is wrong in making it the pivot of Bossuet's reasoning, for Bossuet's argument derives its force from a different source and is very strong, independent of the text. The relation, not strongly enough insisted upon by Bossuet, according to Canon Bittremieux, between the co-operation of the Virgin Mary in the Incarnation and the dispensation of graces through Mary, is not a relation arising solely from propriety or fitness: no, it is a natural bond. For it is natural that a mother, ever living and ever powerful, cease not to safeguard the life of her children who are in need. This office belongs by nature to her motherhood which continues. This being the office of Mary towards us, to our mind such is also the view and thought of Bossuet when he refers to the "maternal love" of the Blessed Virgin.
35. Encycl. *Ad diem illum.*
36. St. Bernard, *Hom. in Nativit. B.V.M.*
37. Invit. at Matins.
38. This text, and many others, may be found in Terrien, *op. cit.*, t. I, Bk. VI, Ch. 4.
39. *Docum. Cathol.*, t. I, p. 392, April 19, 1919. Cf. *ibid.*, t. III, p. 645, note 1, May 15, 1920.
40. See Terrien, *op. cit.*, t. I, Bk. VI, Ch. 4.
41. Some of the titles used in this chapter would have to be shaded and made more precise if applied to that glorious member of the Mystical Body, St. Joseph. He, like Mary, and because of her, and alone, except for her, among all the saints, belongs to the order of the hypostatic union. His mediation, therefore, in certain respects, is truly universal. The place which St. Joseph occupies in theology will, we hope, in the near future be brought out most clearly and most definitely. That place is without compare. It is second only to that of Mary, and superior to that of angels and of saints. His mission did not continue unto Calvary. But his co-operation was required for the Incarnation of the Word. Rightly, though in a very special manner, he bore the title "Father of Christ." He is the true and virginal spouse of the Mother of God. As a father he cared for the family of Nazareth, of which the Church is the extension and the continuation. He loved Jesus, he loved Him as Chief of the Mystical Body; he loved Mary, and loved her as Mother of the Mystical Body. He cannot but be solicitous for each and every one who is a member of that Head, who is a child of that Mother, his own true spouse. In declaring him Patron of the Universal Church, Pius IX conferred no new title on St. Joseph. He but proclaimed and sought to have the faithful practically realize that which God long ago entrusted to St. Joseph, an office near Christ, the Head of the Mystical Body, near Mary, its Mother.
42. St. Bernard, In Nativit. B.V.M., *P. L.*, t. CLXXXIII, col. 440 seq.
43. Bellarmine, Conc. 42, *De Nativitate B.V.M.*
44. Leo XIII, Encycl. *Magnae Dei Matris.*
45. Card. Billot, *De Verbo Incarnato* (5th ed., 1912), p. 400.
46. St. Bernard, *Serm. de Nativitate B.M.V.*, nos. 6 and 7, *P. L.*, t. CLXXXIII, Col. 440, 441.
47. St. Augustine, quoted by Bl. Grignion de Montfort, *Traité de la vraie dévotion à la Ste. Vierge* (edition of "Règne de Jesus par Marie," 1922), no. 33. We have not been able to find the citation in the works of St. Augustine.
48. Encycl. *Ad diem illum.*
49. St. Bernard, ex *Serm. in cap. 12 Apocal. de 12 Stellis, P. L.*, t. CLXXXIII, col. 432.
50. St. Germ., *Sermo in S. S. Mariae Zonam., P. G.*, t. XCVIII, col. 378, 379.

Chapter IV

1. *Suppl.*, 3 P., q. 71, art. 1.
2. $2^{a}2^{ae}$, q. 83, art. 7.
3. *Ibid.*, ad 1: almost the literal citation from St. Cyprian, *Lib. de Orat. dominica,* no. 8.
4. St. Irenaeus, *Adversus Haereses,* lib. XI, cap. 31, *P. G.*, t. VII, col. 824. 825.
5. *Suppl.*, 3 P., q. 71, art. 1.
6. St. Thomas, *loc. cit.*
7. From what precedes, it is readily seen that there is no question here of merit properly so called, which of its nature would include an absolute title to recompense; that is, to glory or to increase of grace. Such merit is not communicable. The question here is of a merit of propitiation and satisfaction by which God is led to give further of His favors and by which the just debts are paid. Yet St. Thomas declares that such merit is a matter of justice, not of mercy. If, for example, the whole Mystical Body becomes more dear to Our Saviour by the increased sanctity of one of its members, or if God consider as really wiped out a debt paid by

one of the faithful for one of his brothers, this is owing to God's justice and not to His mercy. It could not be otherwise, granting this "corporate" life of Christians and the power the faithful who are in a state of grace have of satisfying one for another.

8. St. Thomas, *Suppl.*, 3 P., q. 13, art. 2, ad 1.
9. *Cont. Gent.*, lib. 3, cap. 158, par. ultim. Cf. *Suppl.*, 3 P., q. 13, art. 2, corp.
10. *Suppl.*, 3 P., q. 25, art. 2, ad 5, et q. 71, art. 1.
11. *Ibid.*, art. 1, corp.
12. *Ibid.*, art. 2, in fine corp.
13. *Ibid.*, art. 1, corp. et q. 26, art. 1 and 3.
14. *Ibid.*, art. 2 et q. 27, art. 3.
15. *Ibid.*, q. 27, art. 1.
16. *Ibid.*, q. 71, art. 2.
17. *Ibid.*, art. 9, corp.
18. *Ibid.*, art. 10.
19. *Ibid.*, art. 2, corp.
20. St. Thomas, *loc. cit.*, art. 7.
21. *Ibid.*, art. 9, corp.
22. *Ibid.*, ad 3.
23. *Ibid.*, art. 12.
24. St. Thomas, 2^a2^{ae}, q. 83, art. 4, ad 3.
25. *Ibid.*, art. 11, ad 3.
26. St. Thomas, *Suppl.*, 3 P., q. 71, art. 8, concl.
27. *Ibid.*, q. 72, art. 3, ad 4.
28. *Ibid.*, art. 1.
29. *Ibid.*, art. 2.
30. 2^a2^{ae}, q. 171 to 189. Before art. 1, q. 171, is a preamble summarizing the questions that follow. It is that preamble which in a measure we develop here.
31. 2^a2^{ae}, q. 188, art. 1.
32. *Ibid.*
33. *Ibid.*, q. 183, art. 2, corp. Cf. a like development in 1 Cor. xii. 4.
34. St. Cyprian, *De unit. Eccles.*, no. 23, *P. L.*, t. IV, col. 517.
35. St. John Chrysostom, *Hom.* 11, *in Epist. ad Eph.* iv. 4-7, *P. G.*, t. LXII, col. 79.
36. St. Augustine, *Sermo de utilitate jejunii*, cap. 5 and 6, *P. L.*, t. XL, col. 712.
37. *Com. in Joan.* xvii. 21, *P. G.*, t. LXXIV, col. 556, 557. Cf. col. 516, 517.
38. 2^a2^{ae}, q. 183, art. 2, ad 1, ad 2 and ad 3, and *Cont. Gent.*, lib. 4, cap. 76.
39. *In Joan.* xvii, 9-11, *P. G.*, t. LXXIV, col. 509.
40. St. Leo, *Serm.* 79, cap. 1, *P. L.*, t. LIV, col. 418, 419.
41. 2^a2^{ae}, q. 39, art. 1.
42. St. Thomas, *ibid.*, art. 2, corp. and ad 3.
43. In St. Thomas, *ibid.*, art. 3.
44. 2^a2^{ae}, q. 39, art. 4.
45. St. John Chrysostom, *Hom.* XI, *in Epist. ad Eph.*, *P. G.*, t. LXII, col. 87.
46. St. Thomas, 2^a2^{ae}, q. 39, art. 1, ad 3.
47. *Ibid.*, q. 10, art. 5.
48. *Ibid.*, q. 11, art. 1.

49. St. Jerome, cited in 2^a2^{ae}, q. 11, art. 1.
50. St. Thomas, 2^a2^{ae}, q. 11, art. 1.
51. St. Thomas, *ibid.*, art. 2, corp. and ad 3.
52. *In Epist. ad Gal.* v. 9, *P. L.*, t. XXVI, col. 403.
53. *In Epist. ad Titum* iii. 11, *P. L.*, t. XXVI, col. 598.
54. St. Augustine, *In Joan.*, Tract 27, t. XXXV, col. 1618.
55. *Ibid.*, *Serm.* 267 (otherwise de Tempore 186), 4, t. XXXVIII, col. 1231. Cf. *Serm.* 268, no. 2, t. XXXVIII, col. 1232.
56. *Suppl.*, 3 P., q. 21, art. 1 and 2.
57. *Ibid.*, art. 1, ad 2.
58. *Ibid.*, art. 2, corp.
59. *Ibid.*, art. 1, ad 1.

Chapter V

1. In his Epistles to the Romans, 1st Corinthians, Ephesians, Colossians, St. Paul makes the doctrine of the Mystical Body the starting point, and one of the most solid of the foundations of his moral teaching. The exhortations in the Epistles to the Colossians and to the Ephesians spring from the fact of our union with Christ and are bound up with that doctrine. The sublime mysteries are first set forth; then they are transcribed into the moral order. From the former are derived the practical consequences.
2. See Introduction to this volume.
3. We speak of comparisons, metaphors, symbols, images. These expressions must be used with tact and discrimination. There is ever need to check up the flights of the imagination. At the same time, in that which concerns especially the weighty obligation of being united with Christ and built upon Him, these comparisons sin rather by defect than by excess.
4. St. Augustine, *Serm.* 82, cap. 3, *P. L.*, t. XXXVIII, col. 508. The text of St. Paul commented on by St. Augustine is in 1 Cor. viii. 12.
5. St. Augustine, *In Epist. 1 Joan.*, tract. 10, no. 7, *P. L.*, t. XXXV, col. 2059-2060. One could multiply indefinitely passages from St. Augustine wherein he teaches fraternal charity, founding it always, as does St. Paul, on our unity in Christ; e.g., *In Psalm.* 130, no. 6, *P. L.*, t. XXXVII, col. 1707, 1708, 1709, 1710; *In Psalm.* 131, nos. 15, 16, *ibid.*, col. 1717, 1718.
6. We have already (Part III, Ch. IV, art. 3) seen how the same doctrine arouses and nourishes a spirit in accord with the Church, a Christian mind.
7. St. John Chrysostom, *In Epist. 1 ad Corinth.* vi. 15, Hom. 18, *P. G.*, t. LXI, col. 147.
8. See *Etudes*, Dec. 5, 1926, article by Fr. Emonet.
9. It may be worth while noting how often this phrase is used and in a wrong sense in the speech or writings of unbelievers and atheists. The source of the word is without doubt Eucharistic Communion. Its full, original meaning is understood only by those who believe in the Holy Eucharist: in the union which it establishes between Christ and all the faithful, who aim to have their every act informed by the life of Christ received in the Holy Eucharist.
10. The faithful millions of the National Catholic Federation can know no source of inspiration more luminous, more dependable, more fruitful in

courageous energy, more joyful and uplifting than the doctrine of the Mystical Body.

11. The following passage from Bossuet defines well both right nationalism (a preferential love for our compatriots but no hatred in any way for the alien) and right internationalism. "Since one is obligated to love all men, and since it is true that no one is a foreigner to the Christian, the greater reason is there for loving one's fellow citizens. All the love one has for oneself, for one's family, for one's friends, is gathered together in the love one has for one's country." *Politique tirée de l'Ecriture*, Bk. I, art. VI.
12. Cf. Gal. iii. 27-28.
13. Encycl. *Quas primas*, Dec. 11, 1925.
14. St. Thomas, 2^a2^{ae}, q. 183, art. 2, ad 3.
15. J. Maritain, *Pourquoi Rome a parlé*, p. 381.
16. *Following of Christ*, II, Ch. 12, no. 7. See Encycl. *Miserentissimus Redemptor*, May 8, 1928.
17. In the Postcommunion, Feast of St. Paul of the Cross (Apr. 28) the Church asks that "we may keep Thy most holy Passion impressed on our hearts, morals and life."
18. "Therefore His sufferings are complete, but in Him as in the Head; there remain even now the sufferings of Christ to be endured in the body. In fact, Christ Himself made the same statement, for to Saul "breathing out threatenings and slaughter against the disciples of the Lord," He said, "I am Jesus Whom thou persecutest." By this He plainly affirmed that persecutions visited on the Church are in reality directed against the Head of the Church. Therefore, Christ, suffering in His Mystical Body, with reason desires to have us as companions in His own acts of expiation. Encycl. *Miserentissimus Redemptor*, May 8, 1928.
19. Our Saviour definitely put before His Apostles the metaphor of the vine, He being the Vine, they and all of us the branches. Because of this union with Himself, the Master announced certain consequences, among others the duty of fraternal love. He declared, as a result also, what the wicked world would do—its hatred of Christ would extend to His members. In truth, Our Saviour in advance showed with clarity the whole history of His Mystical Body.
20. See above, Part III, Ch. IV, art. 1.
21. See our chapter on Predestination in Christ, Part IV, Ch. III.
22. Prat, Vol. II, p. 279.
23. Bossuet, *4e lettre à une demoiselle de Metz*, nos. 31 and 32.
24. St. Augustine, *Epist.* 140, or Liber de Gratia N.T.^{ti}, *P. L.*, t. XXXIII, col. 545.
25. St. Augustine, *Serm.* 137, *P. L.*, t. XXXVIII, col. 754, 755.
26. St. Augustine, *Enarr. in Psalm.* 122, t. XXXVII, col. 1630.
27. Com. St. Thomas, in Evang. Joan. XV, 18.
28. St. Leo, *Serm. 9 de Quadragesima.* Breviary, Passion Sunday, Lessons 4, 5, 6.
29. Augustine, *Enchirid.*, cap. 53, t. XL, col. 257. Cf. *In Psalm.* 61, 4, t. XXXVI, col. 730-731; *In Psalm.* 62, t. XXXVI, col. 748-749; *In Psalm.* 63, no. 1, t. XXXVI, col. 761; *In Psalm.* 69, no. 1, t. XXXVI, col. 866; *In Psalm.* 140, no. 3, t. XXXVII, col. 1817.
30. Tobac, *Le problème de la justification dans S. Paul,* p. 246.
31. This doctrine of our union with Christ has nothing in common with the errors of Eckhart, who taught an absolute identification of Christ and the Christian. Cf. Denz. 510 (437), 511 and 520.
32. St. Augustine, *Serm.* 267, cap. 4, t. XXXVIII, col. 1231. Cf. *Serm.* 268, no. 2, t. XXXVIII, col. 1232.

PART FOUR

1. This expression "the fullness"—"the fullness of Him Who is filled all in all" (Eph. I. 23) describes the Church. It says: "Christ is completed by the Church as the head is completed by the members. Christ may fill everything with His plenitude. He none the less needs to be completed in order to exercise His redemptive work; and the Church does complete Him, as a passive power which He endows with His virtue, or as a receptacle which He fills with His graces."—Prat, *The Theology of St. Paul*, Vol. I, p. 299.
2. St. Thomas, 3 P., q. 56, art. 1, ad 4, and art. 2, corp.
3. *Suppl.*, 3 P., q. 75, art. 1, concl.
4. Cf. Prat, *op. cit.*, Vol. 1, p. 237 seq.
5. *Suppl.*, 3 P., q. 75 to 81.
6. Prat, *op. cit.*, Vol. 1, p. 135.
7. Prat, *op. cit.*, pp. 135, 136. Cf. Dom Delatte, *Les Epîtres de S. Paul* (1st ed.), Bk. I, p. 379 seq.
8. *Suppl.*, 3 P., q. 75, art. 1.
9. St. Augustine, *Serm.* 127, cap. 1, t. XXXVIII, col. 754 and 755.
10. *Ibid., Serm.* 22, no. 10, t. XXXVIII, col. 154.
11. Origen, according to *Catena Aurea* in Joan. Evang. ii, 18-22. St. Thomas frequently summarizes, with great exactness, the thought of Origen, whom he does not cite verbatim. See Origen, *Com. in Joan.*, t. 10, no. 20, *P. G.*, t. XIV, col. 369, 372-373.
12. St. Thomas, *Suppl.*, 3 P., q. 75, art. 2, corp. and ad 3; his reasoning is the same concerning unbaptized infants.
13. *Ibid.*, q. 76, art. 1, ad 4.
14. *Com. in Evang. Joan.*, VI, 52, *P. G.*, t. LXXIII, col. 568.
15. *Suppl.*, 3 P., q. 76, art. 1 and q. 56 of 3 P., art. 1, corp.
16. See St. Ambrose, Ex libro de fide resurrectionis, nos. 90-92; 102, 103, *P. L.*, t. XVI, col. 1340-1341, 1344. Breviary, 5th Sunday after Easter, Lessons, 2nd Nocturn.
17. See Part II of this volume, Ch. II, note 28.
18. St. Thomas, *Suppl.*, 3 P., q. 76, art. 1, corp.
19. St. Thomas, 3 P., q. 56, art. 1, corp.
20. Council of Toledo, XI, Denz. 234.
21. St. Thomas, 3 P., q. 56, art. 1, ad 3, art. 2, corp. and *Suppl.*, 3 P., q. 76, art. 1.
22. *Ibid.*, 3 P., q. 56, art. 1, ad 4 and ad 3.
23. *Ibid.*, art. 1, ad 3.
24. See Part I, Ch. III, of this volume.
25. *Com. in Joan. Evang.* vi. 51, 52.
26. St. Augustine, *Tract. 26 in Joan.*, no. 6, t. XXXV, col. 1612, 1613.
27. *Com. in Joan. Evang.* vi. 55.
28. *Com. in Joan.*, vi. 55, *P. G.*, t. LXXIII, col. 581.
29. St. Thomas, *Suppl.*, 3 P., q. 76, art. 1, ad 1.

30. *Ibid.*, q. 77, art. 1, ad 1.
31. *Ibid.*, ad 2.
32. *Ibid.*, q. 79, q. 80 and *Com. in Joan.* xx, 27.
33. St. Thomas, *Suppl.*, 3 P., q. 81, art. 1. *Com. in Epist. ad Eph.* iv, 13. Cf. St. Augustine, *De Civitate Dei*, lib. 22, cap. 15, *P. L.*, t. XLI, col. 777; cap. 19, col. 780-782.
34. *Ibid.*, q. 82 to 85. Cf. St. Augustine, *ibid.*, cap. 30, no. 1, col. 801.

Chapter II

1. Tobac, *Le problème de la justification dans S. Paul*, p. 85.
2. St. Thomas, *Suppl.*, 3 P., q. 89.
3. Cf. Bossuet, 4e *lettre à une demoiselle de Metz*, no. 20.
4. Prat, *op. cit.*, t. I, p. 264. Cf. Apoc. ii. 11; xx. 14; xxi. 8.
5. *Ibid.*
6. Cf. St. Thomas, 1 P., q. 12; *Suppl.*, 3 p., q. 92, art. 1.
7. *Orat.* 45, *P. G.*, t. XXXVI, col. 625 and 628.
8. *Orat.* 8, *in laudem sororis suae Gorgoniae*, no. 23, *P. G.*, t. XXXV, col. 816.
9. 4 lib. *Haeres.*, cap. 20, no. 5, *P. G.*, t. VII, col. 1035.
10. Prat, *op. cit.*, Vol. I, p. 246.
11. *Ibid.*
12. *Orat.* 7, no. 17, *P. G.*, t. XXXV, col. 776.
13. St. Gregory Nazienzen, *Orat.* 43, *in laudem Basilii Magni*, no. 82, *P. G.*, t. XXXVI, col. 604, 605.
14. St. Basil, *Epist.* 8, no 7, *P. G.*, t. XXXII, col. 257.
15. *In Psalm.* 49, no. 2, t. XXXVI, col. 565.
16. The ordinary, and one might say the technical, meaning of the formula "in Christ Jesus" refers to the doctrine of the Mystical Body, that is, to union with Jesus Christ and to the mutual union of Christians one with another in Christ. Cf. Prat, *op. cit.*, Vol. II, pp. 434-436.
17. St. Thomas, *Suppl.*, q. 92, art. 2, ad 6, and corp.
18. *Suppl.*, 3 P., q. 92, art. 2, in corp. He cites almost literally St. Augustine, *De Civitate Dei*, lib. 22, cap. 29, no. 6, t. XLI, col. 800, 801.
19. *Ibid.*, art. 3, ad 5.
20. *Confess.*, lib. 5, cap. 4, t. XXXII, col. 708.
21. Billot, *De Sacramentis*, Bk. I (4th ed.), p. 211.
22. 3 P., q. 10, art. 4.
23. St. Irenaeus, 4 lib. *Haeres*, cap. 20, no. 7, *P. G.*, t. VII, col. 1037.
24. St. Thomas, *Suppl.*, 3 P., q. 92, art. 3, ad 12.
25. *Ibid.*, q. 93, art. 3 and Iª P., q. 12, art. 6.
26. See on dowries, St. Thomas, *Suppl.*, 3 P., q. 95.
27. "O Lord our God, Who, in these creatures which Thou hast created for the support of our weakness, hast commanded gifts to be appointed and dedicated to Thy name, grant, we beseech Thee, that they may be made the support of this our present life, and a sacrament for eternity." Secret, Thursday, Passion Week.
28. St. Ignatius, *Ad Romanos*, no. 7, *P. G.*, t. V, col. 814, 815.
29. St. Irenaeus, in 4 lib. *Haeres*, cap. 38, *P. G.*, t. VII, col. 1105, 1106.
30. *Enarr. in Psalm.* 36, no. 6., *P. L.*, t. XXXVI, col. 303, 304. ***In Psalm.*** 130, no. 9, t. XXXVII, col. 1710, 1711.

31. Prayer, "I render Thee thanks, O Lord."
32. Postcommunion of Corpus Christi.
33. Secrets, Monday after Pentecost; Feast of the Most Holy Trinity; Feast of Mary, Mediatrix.
34. St. Gregory, *Homil. in Evang.* L. I. hom. XIX, 1, *P. L.*, t. LXXVI, col. 1154, no. 1510. Breviary, Septuagesima Sunday, Lesson 7.
35. St. Augustine, *De peccatorum merit. et remiss.*, lib. I, cap. 31, *P. L.*, t. XLIV, col. 144, 145; cited here from *Catena Aurea*, in Joan. Evang. iii. 13.
36. "So we may go forth to Christ with good works, carrying palms and branches of olive trees, and enter through Him into eternal joy."—Blessing of Palms, Prayer "Increase, O God."
37. ". . . that in Him and through Him, Whose members Thou hast been pleased to make us, we may beome victorious over the empire of death, and may deserve to be partakers of His glorious resurrection."—Blessing of Palms, Prayer, "O God, Who by a wonderful order."
38. St. Leo, *Serm. I de Ascensione Domini, P. L.*, t. LIV, col. 396.
39. *De Civitate Dei*, lib. 22, cap. 18, *P. L.*, t. XLI, col. 779, 780.
40. *Ibid.*, cap. 30, col. 803, 804.
41. Heb. v. 9: "Being consummated, He became, to all that obey Him, the cause of eternal salvation."
42. Cf. Bossuet, 4e *lettre à une demoiselle de Metz*, no. 20, and Council of Toledo, XI, Denz. 234.
43. St. John Chrysostom, *Homil. 25* (otherwise 24) *in Evang. Joan.* iii. 5, *P. G.*, t. LIX, 151, 152.

Chapter III

1. Prat, *op. cit.*, p. 336 (1908 ed.).
2. We do not go into the question here as to whether or not the terms used by St. Paul—in particular, predestination and glorification—have as the Apostle used them all the extension and precision which theology gives them today. See the discussion in Prat, *op. cit.*
3. St. Thomas, *Com. in Rom.* viii, 28-30. Cf. Prat, *loc. cit.*
4. "To the saints," we say with St. Thomas. As Prat declares, in every text the Apostle is treating of vocation, efficacious election.
5. St. Thomas, *loc. cit.*
6. According to Prat, the glorification of which the Apostle speaks ought to be understood, first of all, as the glory of adopted sonship conferred by sanctifying grace, and yet as not excluding the idea of glorification completed in heaven. Prat, *op. cit.*
7. 3 P., q. 24, art. 1, in corp. Cf. 1 P., q. 23, art. 1 and 5.
8. *Com. in Epist. ad Rom.*, cap. I, lect. III. Predestination regards essentially the final end. "To be predestined is to be directed towards salvation" (3 P., q. 24, art. 1, ad 2). So the graces called *gratis datae*, by which we share in the divine power, are not, properly speaking, the subject of predestination. Cf. *Com. in Epist. ad Rom.*, cap. I, lect. III.
9. *Liber de Praedestin. Sanct.*, cap. XV, *P. L.*, t. XLIV, col. 981.
10. St. Thomas, 3 P., q. 24, art. 3.
11. *Ibid., Com. in Epist. ad Rom.*, cap. I, lect. III.
12. *Ibid.*, cap. VIII, lect. VI.

13. *Ibid.*, cap. I, lect. III.
14. *Liber de Praedestin. Sanct.*, cap. XV, *P. L.*, t. XLIV, col. 982.
15. *Ibid.*, col. 983.
16. St. Augustine, *Op. imperf. contra Julianum*, lib. I, no. 140, *P. L.*, t. XLV, col. 1139.
17. St. Thomas, 3 P., q. 24, art. 4.
18. *Ibid.*, ad 3.
19. *Ibid., Com. in Epist. ad Rom.*, cap. VIII, lect. VI.
20. Prat, *op. cit.*, t. I, p. 292, note 2.
21. St. Augustine, *Liber de Praedestin. Sanct.*, cap. XVIII, *P. L.*, t. XLIV, col. 986.
22. *In Joan. Evang.*, Tract. 105, no. 7, *P. L.*, t. XXXV, col. 1907.
23. In the Greek, "in charity" belongs to that which follows, not to that which precedes.
24. Com. in hunc locum.
25. Com. in hunc locum Epist. ad Eph.
26. The expressions "in Christ," "in Him," "in Himself," and others like thereto, which occur so frequently in this Epistle, and indeed in all of St. Paul, have not simply a casual meaning. It is through Jesus Christ and it is in Him that God through time and through eternity shows us His love.
27. *Com. in Epist. ad Eph.*, lib. I, cap. II, *P. L.*, t. XXVI, col. 470.
28. *P. G.*, t. LX, col. 539-548.
29. Prat, *Theology of St. Paul*, Vol. I, p. 308.

General Conclusion

1. St. Cyril of Alexandria, in his Commentary on the Gospel of St. John, Bk. II, Ch. II, thus compares these three images and illustrates one by the other.
2. St. Leo, *Serm. IV de Quadrag.*, cap. I., *P. L.*, t. LIV, col. 275.
3. d'Herbigny: *Theologica de Ecclesia* (1920), t. I, p. 95, thes. VII.
4. The expression is borrowed, and given an extended meaning from St. Paul, 2 Tim. II.10: "I endure all things for the sake of the elect."
5. Bossuet, *4e lettre à une demoiselle de Metz*, no. 8.
6. *Enarr. in Psalm.* 142, no. 3, t. XXXVII, col. 1846, 1847.
7. *Epist. contra Donat. sive Liber de Unitate Ecclesiae*, cap. 4, no. 7, t. XLIII, col. 395, 396.
8. St. Augustine, *Enarr. in Psalm.* 140, no. 3, t. XXXVII, col. 1817.
9. We previously expressed them briefly in a brochure: *"L'Esprit Eucharistique,"* note B (Toulouse: Apostolat de la Prière).
10. In the light of the doctrine of the Mystical Body, the magazine *Vie Spirituelle*, in a series of articles, taking its entire April, 1928, issue, expounds "Devotion to the Church." The first of these articles by Father Garigou-Lagrange treats the matter fundamentally and is entitled: "The Church, the Mystical Body of Christ."
11. Anger, *L'Esprit Eucharistique*, pp. 40, 41.
12. *Ibid.*

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